

# AMERICA

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### CHRONICLE

**Home News.**—The Mexican situation reached a sorry state early in the week. Villa had embarrassed our government by expelling all Spaniards from the captured city of Torreon. Spain protested to the United States, and as a consequence, the Secretary of State made

#### *The Mexican Crisis*

representations both to Villa and Carranza. Just at present the triumphant revolutionists are not likely to give heed to any requests or warnings. Meanwhile Huerta was playing with fire. Some American marines landed at Tampico to obtain gasoline and were promptly arrested by order of a Federal colonel. Later an American mail carrier was taken into custody by a Mexican officer.

The immediate outcome of the former incident can be judged from this document sent by Admiral Mayo to General Zaragoza, the Mexican military commander at Tampico:

This morning an officer and squad of men of the Mexican military forces arrested and marched through the streets of Tampico a commissioned officer of the United States Navy, the Paymaster of the Dolphin, together with seven men, composing the crew of the whaleboat of the Dolphin. At the time of this arrest the officer and men concerned were unarmed and engaged in loading cases of gasoline which had been purchased on shore. Part of the men were on the shore, but all, including the man or men in boat, were forced to accompany armed Mexican forces.

I do not need to tell you that taking men from a boat, flying the United States flag, is hostile act not to be excused.

I have already received your verbal message of regret that this event has happened and your statement that it was committed by an ignorant officer.

The responsibility for hostile act cannot be avoided by the plea of ignorance.

In view of the publicity of this occurrence, I must require that you send by suitable members of your staff formal disavowal and apology for the act, together with your assurance that the

officer responsible for it will receive severe punishment; also that you publicly hoist the United States flag in a prominent position on shore and salute it with twenty-one guns. The salute will be returned by this ship.

Your answer to this communication should reach me and the called-for salute be fired within twenty-four hours from 6 P. M. of this date.

Negotiations with General Zaragoza proved unsatisfactory and our State Department took up the matter with Huerta. At first he expressed willingness to do as requested. Later he changed his mind and laid down conditions which the United States would not accept. Up to this point the situation was extremely embarrassing, even from a diplomatic point of view. Our Government had refused to recognize Huerta as a *de facto* ruler. Yet it appealed to him to make a national reparation for an insult. It agreed to recognize a salute made by him in Mexico's name by a return salute. Both of these constitute a virtual recognition of Mexico's ruler. The appeal for an apology was not made to him as a private citizen. As such he had no authority over those who insulted our flag and no authority to apologize. It was, therefore, made to him in his official capacity. A nation was asked to make reparation to us through its chief officer. Here is recognition. The return salute signifies that the offended nation responds officially to a nation officially apologizing. Huerta would be the official agent of Mexico's apology. The United States would admit this by replying. Such a dilemma is surely embarrassing. Huerta's change of mind called forth this statement from President Wilson:

Gen. Huerta is still insisting upon doing something less than has been demanded and something less than would constitute an acknowledgment that his representatives were entirely in the wrong in the indignities they have put upon the Government of the United States.

The President has determined that if Gen. Huerta has not yielded by 6 o'clock on Sunday afternoon he will take the matter to Congress on Monday.

In the interval preparations for punishing Mexico were carried on with vigor. On Sunday there were 6,000 soldiers on the border, and 42,000 more regulars, including the coast artillery, were ready for immediate service. Moreover, the State militia were told to expect a call for volunteers. Forty-eight or fifty war ships carrying 667 guns were ready for use. Of these seven were actually at Tampico, thirteen others were steaming there, three were at Vera Cruz, five on the west coast of Mexico, and five others were held in readiness for service. There were, too, seventeen torpedo boats. Mexico's whole naval force consists of fourteen vessels aggregating less than 9,000 tons, with 40 rapid fire guns. Sunday night arrived and with it Huerta's answer. He denied some of the counts in the American complaint and refused to salute unless the United States promised in writing to return the salute. This was unsatisfactory, and President Wilson asked Congress for approval of the use of armed forces, as far as necessary, to obtain recognition of the rights and dignity of the United States. The House passed a resolution to that effect. The Senate's Committee of Foreign Relations amended this, inserting a disclaimer of intention to wage war on Mexico and eliminating Huerta by name as the person against whom force is to be used. At this writing the new resolution is under discussion. The situation is critical. An aggressive act on our part is imminent. It is to be hoped that the Mexican people at large will be shown every consideration.

The tolls controversy has now reached an acute stage. Two members of the Cabinet have issued statements in defence of the proposed repeal. A third statement authorized by the Democratic National Committee, asserts that the majority of the delegates to the Baltimore convention in 1912 did not know that the "platform" adopted indorsed tolls exemption for American coastwise vessels. The statement also says that most of these same delegates approve of the President's policy. The Secretary of State is taking vigorous part in the controversy, charging in substance (1), that the tolls exemption "plank" was inserted into the platform by subterfuge; (2), that it contradicts another part of the platform, where ship subsidies, direct and indirect, are condemned. The New York *Sun* sums up Mr. Bryan's argument as follows:

The Democratic party specifically declared against bounties and subsidies as a means of aiding the merchant marine.

The action of the free tolls Democrats in ignoring this plank is incomprehensible.

Even if the Baltimore platform had not contained within itself a complete refutation of the position taken by the advocates of free tolls, the President would have been justified in the position he took by the changed conditions which confront him.

If a nation desires to array itself against the world it should

be sure that the thing which it is to gain is worth what it costs.

The repeal of the law (tolls exemption) cannot be construed to be a construction of the treaty.

The (Baltimore) convention's attention was not even brought to the fact that a majority of the Democrats in the House had voted against the free tolls measure.

We occupy to-day a proud position among the nations.

Brute force is not the level upon which this nation settles its controversies to-day.

At Harrisburg, in a political speech a few months ago, Mr. Bryan said:

If a man after election finds that his platform contains something which he cannot honestly support, what ought he to do? . . . He should resign and let the people select a man to do what they would have him do. . . . A platform is binding upon every honest man.

The President's policy is daily winning new adherents. At least three important chambers of commerce, those of New York, Philadelphia and Cleveland, have aligned themselves with the President. A public letter of the Hon. Joseph Choate has for its intent the same purpose.

Bunau-Varilla, too, claims that the exemption of our coastwise shipping from tolls is not only a violation of the letter and spirit of the Hay-Pauncefote treaty, but also vitiates the title by which the United States holds control of the canal. He was sent by Panama to negotiate a treaty with the United States, and in writing of his conferences with our then Secretary of State he says:

We agreed on the question of insuring the neutrality of the canal and the perfect equality of tolls for all nations, including America, as well as the justice and equity in the fixation of tolls and conditions of transit, without any privilege for the American flag or any other. These principles had been those adopted in the Hay-Pauncefote treaty of 1901, which referred exclusively on this point to the convention of Constantinople of 1888 concerning the Suez Canal.

Part of this is quite puzzling to the lay mind. Mr. Bryan's assertion about the plank in the Democratic platform does little credit to the intelligence or attentiveness, or both, of the delegates to the convention. And even if the delegates themselves did not know of the existence of the plank, their leaders surely did. Do they consider themselves free to repudiate principles to which they pledged themselves at election time? If so, why adopt a platform at all? It is apt to cause difficulties, political and ethical.

The text of the Colombian treaty has been published in Bogotá, and also in Paris, through the medium of the *Temps*. Americans, therefore, got their first authentic news of the agreement through foreign agencies. A storm of protest has already arisen from statesmen, especially against the clause which is construed as an apology. The whole treaty is none too popular. Some prominent members of the three chief political parties are opposed to it: one Senator calls it a crime. The part which is causing most dissatisfaction reads:

The Government of the United States, desiring to put an end to all disputes and differences with the republic of Colombia,



occasioned by events which have brought about the present situation in the Isthmus of Panama, in its name and in the name of the people of the United States expresses sincere regret for anything that may have interrupted or altered the relations of cordial friendship existing long between the two nations. Colombia in her name and in the name of the people of Colombia accepts this declaration in full assurance that in this way will disappear all obstacles to the restoration of complete harmony between the two countries.

This is looked upon by many as a confession of guilt on our part, an apology for our attitude towards Colombia during the Panama revolt. Friends of the administration reject such an interpretation. They admit that the words are an expression of regret, but not an apology. In the present case this appears to be a distinction without a difference. Moreover, an apology seems to be implied by the very fact that \$25,000,000 is offered to Colombia in reparation for injury done her. The problem is at once amusing and difficult. If we are in the wrong, why should we not apologize? In a matter of this kind there is not one law for the individual and another for nations. If, however, we were right in our attitude towards Colombia, why pay her a huge sum, or any sum, for that matter, from the public treasury? According to present indications the treaty will be hotly contested in our Senate. Meantime, a wretched controversy, with accusations and counter accusations, has begun. An enterprising book firm has issued a circular containing abstracts from General Rafael Reyes' "The Two Americas," giving Colombia's view of our conduct during the time that Panama was in revolt. There is nothing new in this statement. It contains well-known facts which, taken at their face value, put our Government in an utterly indefensible position. On the other hand, Bunau-Varilla, in his "Panama: the Creation, Destruction and Resurrection," virtually accuses Colombia of a blackmail intrigue which finally overreached itself. This, however, hardly justifies us; and many ardent Americans hope the treaty will pass, apology and all. They feel that reparation is due Colombia both from a motive of courtesy and justice.

**Canada.**—Some newspapers announced that the Rev. James Fallon, O.M.I., Prefect of Studies of Ottawa University, had been transferred to a parish administered by his Congregation in Quebec, because he had engaged in the dispute between the French and the Irish Catholics over the administration of the separate schools. They told how, in consequence, the Irish Catholic students of the university had, with the approval of their parents or guardians, gone on strike, parading the streets of Ottawa, shouting insults against the French, and had made a hostile demonstration before the house of the Archbishop. The truth seems to be that during the Easter vacation Father Fallon was transferred from the university; the Superior of the Congregation has given no reason for the change. The Irish Catholic students,

returning to the university after the Easter vacation, resented it, and, yielding to the bad examples given them by students in institutions not Catholic, went on strike. It is not true that they got their parents' approval. Neither is it true that they demonstrated offensively before the Archbishop's house. Towards evening their Catholic principles got the upper hand, and their consciences began to trouble them. By next morning they were asking to be forgiven for their wicked folly. What action the Rector will take is not known; but for the greater number of the students the trouble amounts to this, that they began the term a day late, conscious of having behaved very badly. Father Fallon has been succeeded by Father Stephen Murphy, O.M.I.

**France.**—Catholics are preparing vigorously for the elections along the lines laid down in the recent conference of Catholic societies in Paris. From all parts of the country come accounts of meetings in which they have pledged themselves to abstract from the purely political views of candidates and to vote for those, and for those only, who will support the Paris articles: Repeal or revision of laws against religion, renewal of relations with the Holy See and the defence of the country by the three years' military service law.

We are hearing a good deal of Lay Defence. Some may think it a movement to defend the people against the continual aggressions of the irreligious Government.

Quite the contrary. It is to defend the legislation of the past ten years especially against the violence of Catholics! A Lay Defence orator exclaimed lately: "We are for the rights of the weak, and we in no wise admit that a father has the right to dispose at pleasure and without control of the soul of his child. The father's authority exists only for the interest of the child. Liberty of teaching demands serious control as regards both child and father." The principles are sufficiently sound. Their natural conclusion should be, "therefore every father must bring up his child, according to his obligations towards God, in the religion revealed by God, and not tamper with its salvation by following the fads of the irreligious." The orator concluded quite the contrary. "Therefore no father may teach his child religion. The child must be left to choose for itself when it reaches its majority and the State must see that its liberty be respected!" The French are said rightly to be logical. But when they become irreligious they lose in their corruption even that quality.

Owing to pressure from the Government's friends addresses of sympathy are coming to M. Caillaux from various parts of the country. Some of the subscribers assure him, struck in his dearest affections, of their deep sympathy. Others tell him that they share in his sorrow. *La Croix* remarks on them: "Let us see!

#### *Catholics and the Elections*

#### *Lay Defence*

#### *The Caillaux Affair*

#### *Ottawa University Students*

Was it M. Calmette, or Mme. Caillaux that was assassinated?" Nevertheless, these addresses will have their effect in the elections, though it is hardly becoming for the Government to descend to such means.

**Germany.**—A malicious canard, evidently intended as a trap for the Catholics of Germany, will now probably end in a juridical investigation and the punishment of its author. After the death of Cardinal

*The Canard of the  
Kaiser's Letter*

Kopp, Prince Archbishop of Breslau, the *Volksfreund*, of Aachen, published an article stating that among the documents of the deceased Cardinal a letter from the Kaiser to the Landgrave, Anna von Hessen, a convert to Catholicism, had been found, in which the following sentence occurred: "I hate the religion to which you have passed over." The Catholic press treated the matter with great caution. The Centrist organs in general remained exceedingly reticent. The religious controversy which the article was intended to precipitate and the attacks of Catholics upon the German Emperor which had been anticipated never took place. The letter in question was of a purely private nature, a communication from the head of the Hohenzollern family to one of its members, and contained neither the sentence nor the sentiment expressed in the *Volksfreund*. The writing had been committed to the Cardinal, who in turn had provided in his testament that it should be returned to the Emperor. According to the official announcement in the *Norddeutsche Allgemeine Zeitung* there was no question of any reflections of whatever kind being cast upon the Catholic faith, the Catholic Church or Catholics in general. In the meantime the organs which are constantly striving to perpetuate the *Kulturkampf* in Germany sought to use the falsified document for an anti-Centre agitation. The *Tägliche Rundschau* even declared that the Centre was striving to create a sentiment against the Emperor by "a non-existent letter which had been burnt." All attempts still further to destroy religious harmony were, however, doomed to failure. Catholics would not be caught in the trap set for them.

**Great Britain.**—The Yorkshire coal miners' strike has come to an end. The minimum wage has been a burning question with many of them. But, as in the richer field of South Yorkshire, it was not practical; there was not that union which was necessary to carry the strike to a successful issue. A Board of Conciliation will take the matter up to remove all grievances.

*Yorkshire Coal  
Strike*

Echoes of the Army trouble are still heard. It is asserted, and probably with truth, that Sir A. Paget had a complete plan for the occupation of Ulster and an aggressive campaign, should the Carson men have begun hostilities. Some of the London papers call this very reasonable means of securing obedience to an Act of Parliament, a "hellish plot," which does not augur well

*The Army  
Revolt*

for future peace, or for that obedience in the army which Mr. Asquith and others would have us believe is practically guaranteed.

The South African Government withdrew its Peace Preservation Bill which would have made legal in future the emergency methods of the labor disturbances. The victories of the Labor Party in the Provincial elections seem to have been the motive of the withdrawal.

*South African  
Labor Legislation*

However that may be, it has introduced a new measure amending the law regarding riotous assembly, providing a special court for certain offences in connection with strikes, and the penalty of deportation for some of those offences.

**Ireland.**—Reports of the speeches on the final second reading of the Home Rule Bill leaves its future status in uncertainty. Mr. Redmond said the proposal of concessions to northeast Ulster having been

*Status of the  
Home Rule Bill*

rejected contumeliously by the representatives of that quarter, must be regarded as dead, and the Bill as it stands must be put on the statute book. The talk of Federalism as a present solution was mischievous, and Ireland's case must be settled on its merits now, and according to its needs. Sir John Simon, however, and Mr. Birrell insisted that the concessions were not withdrawn and agreed that "Ulster," as they called the Unionist section of that province, must be won by conciliation and not by force. Meanwhile the Belfast Trades Union, the Protestant Liberal Association of Ulster and other independent bodies have protested that no one is in favor of exclusion. Mr. Birrell admitted that the proposal pleases nobody, but for some unexplained reason is better than anything else.

The London *Chronicle* and some New York correspondents in Belfast are in agreement on the real source of hostility to the Home Rule Bill on the part of the business men of Ulster. It is not Home Rule in itself but the financial weakness of the Bill. The

*The Real  
Ulster Objection*

financial margin it allows is thought too small to enable the Irish Parliament to effect the many social reforms required without taxing heavily either land or commercial business, and as agriculture will be in control, they believe the onus would fall on the commercial interests of Belfast. Mr. Pirrie, who controls the largest shipbuilding enterprise in Belfast and the world, is not afraid of it, but Mr. Pirrie was one of the financial commission who unanimously agreed that Ireland should have full control of tariffs, customs, and all Irish taxation. The Bill gives practically none. The correspondents say that if the finance was satisfactory and all appointments, except of the heads of departments, were made under the civil service, Protestant business men, as a rule, would willingly accept the measure. The majority of Nationalists would favor their contention, but it does not fall in with English party interests.



## TOPICS OF INTEREST

**A Bishop and Others, and Capital Punishment**

Four murderers paid their debt to justice lately; and not a few Protestant clergymen took the opportunity to talk very recklessly about capital punishment. Dr. Greer, Protestant Episcopal Bishop of New York, was, we regret to record, of the number. A minister's speech to his little congregation may hardly call for animadversion: with the representative of a denomination the case is different. "When a man marries he gives hostages to fortune"; and when one assumes the title of bishop, he is presumed to give hostages to that wise reticence which forbids one to speak unless he is sure that he is about to utter the right thing. Bishop Greer neglected that reticence, showing himself a man of strong feeling and very weak ethics. He said one or two good things; for instance, that our system of capital punishment is cruel, and that such punishment should be sure and swift. Both of these are true; and the uncertainty and tardiness of capital punishment in our system is the chief reason of its cruelty. The long delay in execution, during which every conceivable device is used with the law officers, the judges and the executive to save the forfeited life is cruel to the criminal and to his friends, and even to society at large, since it detracts from the deterrent efficiency of the penalty. One may add that the treatment of the matter by the daily press is most reprehensible. Years ago public executions were abolished on the ground that they conduced rather to the augmenting of crime than to its diminution. That so many thousand eyes were fixed on him, produced a bravado in the culprit that made him a hero to the evil-disposed. Moreover, the lust of blood, excited by the sight of violent death, was a positive inducement to murder. We do not say that these reasons are absolutely convincing, but in the circumstances of the old public executions they had their force. Nevertheless, an execution to-day is made by the newspapers far more public than it was of old. Then all one saw was the criminal led out by his guards. He stood for a brief space before the crowd. Then the ladder was turned and he was seen dangling from the gibbet. By the greater number, too, all this was seen but in part and from a distance. Now the newspapers take us into the cell of the doomed man, through them we hear his every word, and know all his conduct. The gruesome details of the execution are put before us with all the reporter's skill. Everybody, not only men and women, but even boys and girls, can brood over the whole affair from beginning to end. Surely, if the reasons for privacy in executions are of value, their strength grows a hundred-fold against the toleration of newspaper publicity.

But if the Bishop made one or two good remarks, he said a great deal that he should not have said. He called the putting of a criminal to death social waste, alleging

that such a one should have a chance to rehabilitate himself and become a good citizen for the sake of society. The assertion of social waste is nonsense. Death is man's natural end, and it makes no determinable difference to society whether in an individual it occurs by accident a little earlier than it would otherwise. Nature is always ready with another to step into the shoes of the dead, else society would have gone to pieces long ago. But even were the untimely death of the good a social waste, that of the criminal would not be such necessarily. It would depend not a little upon how he used his chance to reform. Over sixty years ago a miner struck

"pay gravel

While drifting on Poverty Flat,"

and his daughter became a New York belle. Bret Harte tells, as an incident of the lawless romance of Argonautic days in California, how, before the lucky strike, the same young lady, at a "dance at the Forks,"

"once went down the middle

With the man that shot Sandy McGee."

Miss Davis, our Commissioner of Correction, would have found that prosaic. She lunched, the other day, with a converted train robber who had killed many men, and found him the type of the useful citizen of whom the death penalty would deprive us. In what the usefulness of the type consists Miss Davis does not explain: it must be very great to compensate for the frustration of justice. For the satisfaction of justice is the first step to moral rehabilitation. If one steals ten thousand dollars he must recognize his obligation to repay it before beginning the work of reform. So, too, one who by crime has contracted a debt to justice, must pay the debt as justice exacts it before there can be question of his moral rehabilitation. If that debt be death demanded by lawful authority, he rehabilitates himself in this world and in the next by submitting to it in the proper dispositions far more perfectly than if the abolition of the just penalty of his crime, or his escape from it through some cunning device, set him free to walk the streets, an item in social economy. One would have expected Bishop Greer, at least, to understand this.

The root of the errors in this matter is the fixing of the attention exclusively on the criminal, as if the end of retributive justice were nothing but his reform. This is one of the ends, but it is the least important. By his crime the criminal makes himself amenable to the law. All concerned will do their best to bring about his reformation, not merely for the sake of society, but chiefly for his own sake, because he has a soul to save or lose. But he is a free agent. If he will not be reformed, justice must, nevertheless, take its course; nor may the officers of justice tamper with its prerogatives in the vain hope of obtaining what he will not give. A higher end of punishment, because more universal, is the deterring of the viciously disposed from crime. To obtain it the punishment must be, as Bishop Greer says, swift and

sure. It must also be adequate. This end, inasmuch as it is more universal, is not to be sacrificed to any pity for the individual. But the chief and most universal end of retributive justice is to satisfy for the violation of social order. This obligation rests on all, positively on the officers of justice, who are bound to use every just means to bring the criminal to justice; positively, too, on the criminal who, when he is lawfully convicted and has exhausted every just means of defence, must submit to the penalty by which social order is restored. It rests negatively on the public at large, who must abstain from hampering the officers of justice in the performance of their duty. We are apt to forget this, to allow ourselves to retry without any right cases determined by lawful authority, and to impede the course of justice by petitions and such like, that have no reason for their existence but our sentimentality or our false concepts of retributive justice.

"But what is this social order you hold so sacred?" one may ask. We answer that it is the vital principle of society coming from God the Creator of human society. God is Eternal Essential Truth. Truth reduced to practice is order. Hence, social order is the activity of human beings united in society according to the immutable principles of truth, either known immediately by all men, or deduced from such first principles, or revealed by God. Disorder, therefore, is the lie in practice. The effacement of that lie by social authority is the restitution of order, and is strictly obligatory. To come now to the special matter in question, murder is a most grave violation of social order. The Eternal Truth says: "I alone am Lord of life and death." The murderer gives Him the lie in practice, violating His divine prerogative in such a way that there can be no actual restitution, violating irremediably the most precious fundamental right of the victim, violating the rights of his family and friends without possibility of redress. In the name of God and of man violated order calls for restitution. It can be restored only in parity, for the criminal cannot undo his bloody work. There is but one way. In violating the right of life one loses his own right to live, and order is restored by the solemn taking away, in God's name and by His authority as existing in human society, of which He is the author, of the murderer's life. For this we have the intimate conviction of its justice in every human soul, the universal consent of mankind in all times and all places and God's revealed word. Against it, therefore, the vaporings of criminologists are of no avail.

HENRY WOODS, S.J.

### The Becoming in Womanhood

The gray-haired woman in baby-blue under white muslin and bead necklaces, frantically pursuing bridge, tango and Valentine parties, is a spectacle of revulsion for men and angels. Possessed of the ineradicable vanity, or yearning for love, which is woman's natural in-

heritance, it is curious that she does not always control her instinct for the becoming.

The French nation has ever been world-famous for its good taste in temporal things. Art, letters, dress and social courtesies; in these matters the French excel. We say temporal things, because, save indirectly, they are of another sphere than that of faith and morals. The *jeune fille*, the *ingénue*, the *débutante*, is far too clever to attempt to extend her rôle into the part of the married woman, the mother, or the queen of the salon. Conversely, the French woman of fashion and good taste avoids the American horror of "trying to look young." Among women of the upper classes of the Republic, who were once, by descent, of the aristocracy of an empire, those past thirty, whether married or single, confine themselves to three mediums of activity, namely: the domestic, the intellectual or political, and religious charity. In any of these fields a woman is fascinating and irresistible, and she knows it. She has come, she has seen, and she has conquered the world without resistance.

The highly gifted woman may dominate all three worlds. The less gifted may choose among the three. She may be distinguished and eminent in her home, her country or her faith; it is only a matter of degree. The aged woman, or fireside goddess, may convert a two-armed piece of furniture called a chair into something potent and influential. The *sedia* of our Holy Father, or of our Blessed Lady, is a throne of light, making of its occupant a supernatural force. If militant Feminists in England fill us with horror, English mothers and English helpmates of statesmen exceed the virtues of our own women in these respects.

The American woman, if a suffragist, is far less facile in the arts and accomplishments of patriotism than is her French or English sister of the same class. The English woman shares and understands the political interests of her own men associates, while the American woman, spurning assistance or counsel from her more experienced male companions, seeks, unqualified and unprepared, to rule alone. She cannot, or will not, do anything by halves. Speaking of a French poet-patriot, M. Paul Déroulède, recently deceased, the Bishop of Meaux attributed his strong religious convictions to the happy influence of Mlle. Jeanne Déroulède, a noble Catholic woman, whose life was devoted to her brother. In connection with this same gentlewoman, we are told by Countess de Courson, that "this is but one instance of the strong power exercised within their home sphere by the women of France. There is, perhaps, no other country where woman's influence is more potent over her surroundings."

Which, then, my sisters of the bridge table and the tango rout, is the more pleasing employment? To make and mould a man, a man as in this case, a poet-patriot, or to pay your month's delicatessen and millinery bills by means of your gambling propensities? But I must not forget that I am appealing to the vanity of women,



to their pursuit of the becoming. Alas! dear sisters, you have seen with your own eyes, and recoiled from the gaunt spinster of uncertain years in a sailor hat. You have seen the fat presiding officer of a woman's club in the hobble skirt and the "transformation," a miracle which fails none the less to "match" the protesting lines beneath. You know, you must in your inmost heart confess, that these women are not beautiful; they are not attractive; they can never by any stretch of the imagination fascinate the male order.

On the other hand, you have seen the Sister of Charity, aged seventy, in her habit. Poetry and art consecrated by Heaven are in her atmosphere. Angelic principles guide and control her gait, her speech and her behavior. Was any woman born of woman ever more graceful and admirable than she when acting as almoner to the poor, minister of the sick, or guide of little children? Or again, you have seen the gracious hostess of a home, where music, light and innocent currents of mirth prevail. Statesmen, artists, men of letters and talented youth may constitute her court, or, on the other hand, only the friends and neighbors of a homely environment. But remember, she must radiate; she must give out. She must not play to win, either trumpery, chiffons and bonbons, or stakes of money. Neither may she be a doll of millinery, stuffed with the sawdust of nonentity. "Give! Give!" and not "Grab! Grab!" must be her rule of conduct. She must give good example, good counsel, good food, good cheer, good care: first of all to her household, but extensively to her neighborhood, her city, her State.

The middle-aged dame, décolleté, bepearled, as patroness of a ball, even under the cloak of charity, commands little admiration, and still less respect. She is an interested spectator of the tango or hesitation dance of youth, chained to her box or chair for muscular reasons only. Her heart, her soul, poor jaded things, are in those flying feet. She may not join them. She has but one resort of sensual pleasure left—the supper. A male cynic has said, more truthfully than delicately: "The less a woman wears, the more she eats." We have all observed this aspect of the woman parasite and sensualist. Even though our dame of the patroness box may be actuated by the lawful desire to supervise her own young of the dancing feet, her stomach demands to come into its own. For the stomach would appear to survive all our other functional possessions. So for the poor tired lady of the patroness box there remain the terrapin, the ice, the champagne. Within these limits she must confine her triumphs.

Now, our French sisters, as we have said, manage these things better. Passed youth and old age are met charmingly, if not smilingly. There are costumes that suit madame elegantly, but they are not the same as those designed for mademoiselle. Ease and comfort are skillfully concealed behind "lines" of artistic approval. Baby-blues and infant-pinks are eschewed. White muslin sur-

renders to the statelier fabrics. The experience of years, even humanly speaking, is after all more interesting than the mere joy of living that does not know. To the spectator at least, if not to the joy-traveler herself, Queen Wilhelmina's alluring little Dutch cap has nothing babe-like in its pretensions. No more has the cap of a Sister of Charity.

Wherefore, my sisters, let us awake from all illusions on this point, we of the middle years on the middle road. Let us win love and admiration of angels rather than men, for in so doing, and only in so doing, will men apply at the box office of our performances. Who can withstand the adornments of the soul, the blandishments of a warm and sensible heart? Nobody.

F. D. CHESTER.

### What's Wrong with the World?

The constantly recurring evil of unemployment naturally suggests the pertinent question, "Is it possible to provide all men with opportunities for work?" Guided by the light of faith we need not hesitate in giving our answer. God has imposed upon every man the law of labor. He consequently desires that in the ordinary course of events all should have the possibility of fulfilling this obligation. The corollary to the law of labor is the right to labor. A civilization in which frequent unemployment on the part of a multitude of men, able and willing to work, is a normal condition, has gone astray from the paths set for it by God.

There is, furthermore, no contradiction between the law of labor and the still more primal law, "Increase and multiply." Faith and reason tell us this. God cannot contradict Himself. The preaching of race suicide by socialists in the name of labor is but another logical expression of their rebellion against divine as well as human laws. We must add, however, that only when all the commandments of God and His Church are in force can we be certain that His wise provisions for the human race will not be frustrated. Doubtless there exists the closest connection even between the highest spiritual counsels and the general economic welfare of humanity. No integral element, such for instance as religious vocations, can be taken from God's plan of the world without entailing serious consequences which will be felt in a temporal, as well as in a spiritual way. On the other hand, the added violations of God's laws must constantly increase the general chaos and those unnecessary miseries which are attributable only to man's ill-ordered affections. Suffering, of course, is never to be banished from man's earthly existence. It is his greatest source of supernatural merit. Temporary unemployment may, therefore, exist from time to time as one of those sufferings to which man is heir in his fallen state, as one of the means of penance and sanctification. Such, however, is not the problem which confronts us to-day.

Neither can this problem be solved by diminishing the

work day to a fanciful minimum of hours while increasing the wages in an inverse proportion, and establishing the socialist "right to loaf." The divine law of labor admits of no evasion. As the idle rich are a scandal, so the idle poor, whether in voluntary or enforced unemployment, are a disgrace to our civilization.

What, then, is wrong with the world? Much, very much! Yet all may be summed up in one word: estrangement from Christ and His Church. If her teaching regarding the education and safeguarding of the child were duly observed; if woman retained her proper place in the household and the dignity which Christianity conferred upon her; if the modern evils which prevent marriage, sever domestic ties, or destroy the sanctity of home, were swept away; if just wages were paid to the workman, to the exclusion of all radical demands, so that every father of a family could with honest thrift support both wife and children; if, in fine, a more fair distribution of profits were enforced, then the first step had been taken towards the ultimate solution of the problem of unemployment. In office, factory and shop countless positions would at once be left vacant for men to fill. The country, too, must, however, be restored to its due honors, and just laws provided to secure for the husbandman the fruits of his labor. All these conditions may seem utopian. Yet they are no more utopian than Christianity itself. They are only its economic expression.

The fault, therefore, lies not with modern machinery or any other modern inventions. Neither the disruption of the home nor the want of labor is due to these. They are merely factors calling for social readjustments, such as have at various times taken place in the past. With the influence of Catholic teaching paramount these readjustments could again be successfully brought about. The morality of the home, the law of labor, the divine benediction "Increase and multiply" are not for one period, but for all time. No economic evolutions can ever alter them.

It is evident, therefore, that only one solution can be found. It is the same for all the problems of our age. No purely material remedy can cure its distempers. It is the soul which is sick. Only the Divine Physician has power to heal it. Only the Church can restore the beauty and joy and peace and strength which have been lost in spite of all material progress. More can be accomplished by the pure preaching of the Gospel than by all the wisdom of our social experts. The Church does not repudiate their labors, she encourages her children to aid in this work to the utmost of their power wherever it is conducted on righteous and charitable principles. But she would have us contribute more than mere material assistance. The power of the word of God, of penance, prayer and the sacraments must not be forgotten as the foremost remedy for the evils of every age. A Saint Francis of Assisi is of more avail for the true regeneration of mankind than a host of sociologists, and a Carmel of Saint Teresa than a hundred social institutes. The world

needs Christianity, and Christianity in its fullness is Catholicism.

It is not to discredit social work, but to motive it aright, that these lines have been written. By our true, active, Christian interest in the poor and afflicted of every kind we prove ourselves to be followers of Christ. Yet we must not forget that the poverty and sickness of soul in which our generation languishes is inexpressibly greater than any merely material want or suffering. The worst of all symptoms is that men are able to recognize only the physical malady. To cure this blindness must be the first and greatest of all our social work. "Rabboni, that I may see."

JOSEPH HUSSLEIN, S.J.

### Trine's "Heart-Training"

Ralph Waldo Trine has gathered about him quite a large circle of admirers by means of his "uplift" and self-culture books, whose teaching, says a recent reviewer, "has been along the lines of pleasantest self-delusion." Two months ago the present writer had occasion to call attention in one of the Catholic magazines to Trine's wild medley of truth and fiction and unfounded assumption in a review of the "New Alinement (*sic*) of Life." It was shown that this last work of Trine's would not lead people to Christ, the way, the truth and the life, but rather into the dreary wastes of an arid formalism. This much-read and highly-overrated author has now propounded a new theory of "Heart-training through the Animal World." His latest lucubrations are published in *Our Dumb Animals* for April. Those who know anything about "heart-training" and moral culture, will, no doubt, be struck by the very title of Trine's article. How can heart-training, which means to a large extent *getting away from* animal traits and tendencies, be developed "through the animal world"? Why not through the vegetable or stellar world? Mr. Trine certainly does not succeed in showing us. As is usual in his writings, there is a great deal of nebulous language with corresponding shallow and commonplace observation. As do his previous works, notably "In Tune with the Infinite" and "The New Alinement," the article under review likewise bristles with errors.

Mr. Trine begins with the wise statement that "It is an established fact that the training of the intellect alone is not sufficient," a statement which no person of sense has ever questioned. But when he essays to map out a course in "heart-training" via the animal route, he turns into his usual absurdities. What will the teacher, what will the parent, what will any person of common sense say to the silly admonition: Be "kind" to beasts, because "there is no better, no grander test of true bravery and nobility of character than one's treatment of the lower animals"?

Heretofore wise parents, guardians and teachers of youth have been accustomed to direct their charges upward from the earth and from the animal creation to the



Creator and to the ideals of a higher and spiritual world. They still do so because they well know that the grace and help to "keep down the base in man," as well as the moral strength to enable youth ever "to wear the white flower of a blameless life," must come from above. Hence, the constant admonition of the Church and her teachers to our children: *Sursum corda*; "Lift up your hearts," lift them to the Creator. Experienced teachers have always guided, and still guide, children on the principle that the perverse inclinations of the heart can best be corrected and chastened and turned into proper channels by placing before the mind supernatural ideals. They consider it of infinitely greater importance to teach children the higher law, of which the moral obligation of man to protect and care for the weak and defenceless is but a part, than to inculcate lessons from the "animal world."

In Mr. Trine's opinion, a field-glass, a camera, a study of the habits of animals, will enable boys to "become the truly manly and princely type of man rather than the careless, callous, brutal type." Words! Words! Again, the fellowship with animals thus fostered, brings a realization that "the essential oneness of all life is a steep, up which the world is now rapidly coming." How widely Mr. Trine misses the mark! Would he not, after more careful thinking on the subject, and observation of the conduct of some of his fellow-men, be inclined to the statement that too much insistence upon kinship and oneness with the animal world, "is an incline down which some are rapidly going"? But we fear that Mr. Trine has already slipped too far down that incline to take the saner view; for he professes his belief that through "the joy that comes from the fellowship with all living creatures," and the feeling of the essential oneness of all life, "ethics is being broadened and deepened, and even religion is being enriched and vitalized."

The criticisms here made are based on a short article of only eight paragraphs, but compact with errors. Rather alarming, therefore, is the statement of Trine's publishers, that his books "have been translated into more than a dozen languages and have had a sale of almost a million copies." However, there is hope in the fact that even a secular paper like the *St. Louis Globe-Democrat* has compared Trine's votaries to "ivy-clingers," whereas the "sturdy-oakers" regard Trine's suggestion of "taking refuge under a barren idealism . . . with fine scorn." But it was by writing for the "clingers," who are always in the majority, "that Mr. Trine has been enabled to secure for himself a large and happily profitable clientele."

ALBERT MUNTSCHE, S.J.

### Anglicanism and Corporate Reunion

#### I—THE PRESENT

Readers of AMERICA are aware that non-Catholic Christendom is now vigorously astir in quest of reunion. The lead has been taken by the Episcopal Church of this

country, with whose committee the representatives of some thirty other denominations are already cooperating. A great World Conference is planned for the amicable discussion of doctrine and discipline as a first step to reunion. Of the exact nature of the ultimate union, and of the means by which it is to be achieved, the leaders of the movement appear to have no idea. Yet both their words and actions show that they are earnest and hopeful in its pursuit.

Within the Episcopal Church itself there exists a small but active party whose members are not at all prepared to concur in a unity whose nature and method is undefined. This is the "Catholic" Party—the most advanced, and therefore the most consistent of the High Churchmen. These men could in no event accept a unity, in whatever form, which would make no account of a traditional deposit of revealed truth. The union of complementary opinions into a more comprehensive system of belief, no matter how complete in the event, would of itself be a denial of their basic principle. They must inquire not only what is to be believed, but also why. For the profession of ecclesiastical authority in matters of faith is precisely that which distinguishes the true High Churchman from him who is such in name alone. This latter—no rarity to-day—will welcome a creed from any source or all sources, provided it does not interfere with colored stoles, choral services, Modernistic distinctions between Christ's "deity" and "divinity," and the degradation of the sacred name of Catholic to his own novel sense of "all-inclusive." He can readily take his place with the majority of his neighbors, as prepared for unity of any sort and at any price.

Not so the true High Churchman. He has taken the Oxford Movement seriously to heart. Viewing his Church as essentially distinguished from other Reformed Churches by her profession of antiquity in doctrine and episcopacy in form, he has consulted the ancient Fathers, and under their inspiration has read into these two elements the Church's notes of Catholicity and Apostolicity. These being presumed, he has argued that Sanctity must also be present (though it may need awakening), and that Unity too there must be, at least as the common bond of an inner life, though outwardly "the three branches of the Church" be severed. He has borrowed Catholic ceremonial and devotion as the only adequate expression of what he holds to be the Faith of the Church of past ages. And that Church, whatever its limit of existence may have been, he asserts to be now his authority in matters of belief.

No wonder that such an anomalous position is difficult for many Catholics to comprehend. How, it is justly asked, can these men appeal to an authority which they themselves have created, defined and chosen? How call themselves sacrificing priests, when the Church's sacrifice is stigmatized as blasphemy by their own Articles of Religion? How select from Catholic authors only those points of theology which seem to favor their claims,

while rejecting the very foundation of the whole theological system? How imitate the externals of Catholic worship under a system essentially opposed to its whole principle? These are fundamental and pertinent questions; and when no satisfactory reply is forthcoming, it is too often concluded that these men are simply dishonest imitators of something which they envy, yet dare not embrace;—grown-up children playing at Church. Such a conclusion is quite erroneous. The vast majority of High-Church Anglicans are sincerely in earnest. Illogical indeed they are, even to absurdity; but men may firmly adhere to illogical conclusions and yet be subjectively in perfect good faith. This may occur either because the premises of argument are too hastily assumed, or because concepts are not clearly defined, or because the reasoning is habitually inexact, or because a prejudiced will unconsciously influences the reason to emphasize certain evidence to the neglect of certain other. Most of all, then, may illogical conclusions be expected when all of these sources of error play a part, as in fact they do in the sum-total of Anglicanism.

Thus the High-Church Anglican yields to none in his desire for a reunited Christendom; but his principles impel him to seek it in a quarter far different from an amalgamated Protestantism. For him no authoritative creed can arise from such a source, no matter what its articles may be. Reunion with the Apostolic See of Rome is the only end which he can set before him. His conceptions of her authority are variable, yet he admits at least her historic primacy, if not her divine supremacy. Rome must, therefore, be the centre and goal of the only united Christendom to which he can yield allegiance. And, in point of fact, it is to prepare his own Church for this truer reunion that the genuine High Churchman, wherever he may be found, is praying and laboring to-day.

This aim is not a recent aspiration. Even in Pusey's lifetime, many of his party had come to see that this could be the only normal destiny of a catholicized Church of England. The perpetuation of her separate existence would be inconceivable. Pusey's own "Eirenicon," though ill-calculated to serve the end, was an eloquent testimony to the growing desire to return to Rome. And to-day the majority of his followers are frankly acknowledging that the hope of reunion is their true incentive to perseverance in their thankless task. True, their misconception of the nature and position of their own Church leads them to insist that some concessions must be made from the other side; yet they are by no means so well agreed upon the extent of these concessions as in their desire for reunion itself. The means are to them undetermined, but not so the end. In future papers other aspects of this sad and perplexing problem will be considered, in the hope that Catholics and Protestants alike may see even more clearly the only solution which will give honor to God and peace to distracted souls.

W. H. McCLELLAN, S.J.

### Eve of the French Election

On the eve of the general election a sketch of the various parties in the Chamber of Deputies will be useful. In France there are not two parties, Government and Opposition, strongly organized and ready to support their leaders in everything. The Cabinet has to find its majority among the various groups or political factions, and may often be defeated by the very faction to which it belongs. This is the real cause of ministerial instability, the great plague of our present form of government.

The 597 members of the Chamber (reduced at the moment to 590 by deaths), are divided into 10 *groupes parlementaires*—which, if we go from right to left, are: *La Droite* (royalists) with about 20 members; *L'Action Libérale populaire*, 30; *Les Progressistes*, 50; *L'Union républicaine*, 30; *La Gauche démocratique*, 75; *La Gauche radicale*, 110; *Le Parti radical socialiste*, 145; *Le Parti socialiste républicain*, 30; *Le Parti socialiste unifié* (Jaurès), 70. To these we must add the *Indépendants*, belonging to no group, who are about 30.

From the Catholic point of view, the *Droite*, the *A. L. P.*, the *Progressistes*, the *Union républicaine*, and 10 or 12 *Indépendants*, as well as 5 or 6 members of the *Gauche démocratique*, are good. All the others are more or less anti-clerical; they also pretend that they alone are Republicans. The most moderate among them is the *Gauche démocratique*, the nucleus of M. Briand's supporters. Between the *Gauche radicale* and the *Parti radical socialiste* there is no very great difference. The 250 members, or thereabout, of the two groups support some Briand, others Caillaux. Caillaux, though nominally of the *Gauche radicale*, is president of the *Comité du Parti radical socialiste*, which aims at uniting in the *Parti radical unifié* the greater part of the *Radicaux-Socialistes* and those members of the *Gauche radicale* who are longing to bring about once more "the happy days of M. Combes." Against them, Briand is trying to create a new party out of the *Gauche démocratique*, the Moderatists of the *Gauche radicale*, and a few members of the *Parti socialiste républicain*. This latter group can scarcely be called a party. It is rather a reunion of individuals, either excluded from the *Parti socialiste unifié*, or who have found no party to their taste. M. Millerand is the most conspicuous member of the group. The *Parti socialiste unifié*, on the contrary, is strongly disciplined, votes unanimously for or against the Government, according to its interests. Its present platform is the repeal of the three-year military service bill. It is strongly anti-militarist and anti-clerical.

These various groups are supported in the country by local committees, either independent of each other, or grouped into more or less centralized organizations. Thus the *Action Libérale populaire* supports the parliamentary group of the same name, the *Fédération républicaine* supports the *Progressistes* and the *Union républicaine*, the



*Alliance démocratique* supports the *Gauche démocratique* and a certain number of *Gauche radicale* candidates, the *Section française de l'Internationale Ouvrière* supports those of the *Parti socialiste uniifié*. The *Ligue de la Jeune République* was founded by M. Marc Sanguier, and a number of former Sillonists, to bring together in a great national Democratic party all Democrats, and to do away with the bringing of religious questions into politics—a desirable object, but one that in present conditions would lead only to the abandonment of Catholic claims. The Royalists have no special electoral organization; their candidates rely on merely local organizations, and often owe their seats more to their personality, or to their services to the Catholic cause, than to their political ideas.

The *Action Libérale Populaire* is the stronger perhaps of the two political associations which support Catholic candidates, or liberal (in its favorable sense), and is without doubt the more Catholic of the two. Its founders, M. Jacques Piou, Count A. de Mun, etc., were Catholics who accepted the republican form of government in obedience to Leo XIII. Thus the *Action Libérale* was the only official Catholic political party acknowledged in Rome as long as Leo's policy lasted. This came to an end when Pope Pius X, seeing it impossible to unite French Catholics on constitutional grounds, and having, on account of the Separation Law, no reason to treat the French Government with especial consideration, set them at liberty to work for whichever form of government they might prefer, exhorting them, nevertheless, most urgently to union in defence of Catholic interests.

Interpreting these new directions strangely, some Catholic papers summoned the *A. L. P.* to dissolve and to make room for a non-republican and merely Catholic political party. The *A. L. P.*, of course, maintained its right to be a Catholic republican party in spite of attacks that are still going on; the more so, as its opponents never denied the right of forming a royalist Catholic party. The essential points of the *A. L. P.* platform just published are these: (1) Maintenance of the three years' military service as long as the country's safety requires it. (2) Electoral reform and proportional representation of minorities. (3) Repeal of the laws that outlaw certain categories of French citizens, by denying them the right to associate together and to teach. (4) Support of private schools by public money and enforcement in the public schools of the official programs prescribing the teaching children their duties towards God. (5) Resumption of diplomatic intercourse with the Vatican, as necessary for the internal peace of France and for the maintenance of the Protectorate in the East. (6) Constitutional reforms safeguarding the rights of individuals and the interests of the country against anonymous and irresponsible parliament despotism. The *A. L. P.*, though it is no more the Catholic party, but a Catholic party, and though it passed through a dangerous crisis in

the change in the Pope's direction, is still a really powerful organization. Its local committees number over 2,000, with about 250,000 adherents; according to reliable statements it may control about 2,000,000 votes out of 9,000,000, or thereabout, the approximate number given in a general election.

One may ask, therefore, why the number of its representatives in the Chamber is so small, while, for instance, the *Section française de l'Internationale ouvrière*, with only 75,000 adherents and controlling about 1,000,000 of votes, won more than 70 seats for the *Parti socialiste uniifié*? One reason is that more than one *Progressiste* or member of the *Union républicaine* elected on a program more or less the same as that of the *A. L. P.*, owes to it his election. Another is the existing system of voting, which practically deprives the minorities of the representation due to their importance. Moreover, whereas every *A. L. P.* candidate is sure to be opposed by a coalition of all the anti-clerical parties, these will unite to support a Socialist or Radical, and defeat the "clerical" candidates.

What will be the issue of the coming election? This is hard to forecast. Of course, a Catholic majority is out of the question, although a change of Cabinet before the elections might greatly improve their chances. The best we can hope for is a notable increase of the Catholic minority, together with an increase of the Briand party. This would allow M. Briand to govern in spite of the extreme Left anti-clericals, and to restore religious peace to the country, supposing him to have the courage to break with his former friends. His lieutenant, M. Barthou, hinted at this lately at Bordeaux, and seemed to imply as likely a resumption of relations with the Vatican; but with such men the way is often long from words to deeds.

Our only chance of relative success depends on the mutual and complete support of the various sections of the Catholic minority; three-cornered elections with two Catholics against an anti-clerical must be avoided, and every Catholic voter should recognize his urgent duty to vote, even though he differ widely from the candidate most favorable to the Catholic cause. In many dioceses the bishops have insisted on this, and the *Unions diocésaines* are working hard to combine the Catholic forces. A group of prominent Catholics have also started a national organization for the same effect. Unfortunately some who are always attacking existing organizations have distorted this scheme into that of a Catholic party to take their place, especially that of the *A. L. P.* This has been emphatically denied by the promoters. Let us hope that their generous initiative, which might have very good results, will not be a new source of divisions among Catholics.

F. A. O.

### The Wiles of Jesuits Revealed

Signor Vignau y Balester, the Superintendent of the National Historical Archives of Madrid, has recently dis-

covered and prepared for publication an historical document which he found in the department under his care. It consists of the obituaries of 365 members of the Society of Jesus of the old Kingdom of Aragon, addressed by the superior of the various Jesuit houses to the Father Provincial of Aragon and bears date between the years 1701-1766.

It will be remembered that by order of the Spanish king, Charles III, every Jesuit in Spain was arrested without warning on April 3, 1767, and deported to Italy. It is likely, therefore, that the letters enclosing these obituary reports were seized on this occasion. They were nowise intended for publication, nor in fact for the perusal of any one except the members of the Society. They were confidential reports and are, therefore, absolutely free from suspicion of serving any purpose except the cause of truth. No documents could give us a more direct and reliable insight into the character and spirit of the Jesuits at the time of the suppression of the Order. Of the 365 Jesuits whose biographies are contained in these documents, 155 were lay brothers, 53 scholastics, 8 novices, 131 professed Fathers, 3 superiors of the College of Valencia, 1 General of the Society, 1 priest of the Province of Aragon, aged 83; 1 Provincial of Aragon, and 12 spiritual coadjutors. Every class of Jesuits, high and low, from the simple lay brother to the provincial, is represented.

In the March number of the *Revue Historique*, G. Desdèvises du Dezert gives an analysis of these 365 biographies which, though brief, seems fair and convincing. It shows that in the eighteenth century the Jesuits were men highly influential and greatly respected in the highest circles of Spain up to the very court, that they were looked upon as able educators, excellent instructors, reliable scholars, eloquent preachers and prudent directors of conscience. Withal, the sketch proves them to have been men of simplicity, of self-denial and of spotless lives, zealous priests filled with the spirit of loyalty to their Order, to the Church and their country, practising mortifications of all kinds, devoting their lives to good works and fearlessly facing death. This general description, of course, cannot make the same impression as the perusal of the biographies, and we recommend to our readers who are interested in the truth of history to procure and peruse the March copy of the *Revue Historique*.

CHARLES G. HERBERMANN.

## COMMUNICATIONS

### An Act of Common Justice

To the Editor of AMERICA:

Permit me to supplement by a few remarks your editorial on the action of the Board of Education in admitting to the high schools without examination pupils graduated from schools not supervised by city officials. That discrimination was exercised against the pupils of the latter kind of schools by forcing them to undergo an examination is clear.

Complaints have been numerous as to the examinations.

The questions were criticized as being so difficult that pupils of the public schools could not answer them. A needless burden was placed on overworked teachers to conduct examinations and to spend hours correcting papers at the busiest times of the year. Some of the high schools, or at least the teachers in them, did not conceal their annoyance at the burden thus imposed on them. The effect of the attitude of the teachers was that pupils already ill at ease amid unfamiliar surroundings, failed to do justice to whatever knowledge they possessed. Finally, there has been good reason to doubt the efficacy of examinations to determine qualifications, when in the case of public schools such examinations were not required.

It was plainly a case of discrimination continued because of the failure to devise a plan that would cover the case of all schools enjoying some system of supervision. The plan involving the discrimination was, moreover, not very effective. A pupil intending to enter the public high school might leave the private or parochial school at any grade before graduation, enter a public school, and if his school record were satisfactory, could then be certified to the high school with the rest of the class; or, he could present himself at the high school after the term had begun, and be admitted after a more or less severe test given by the principal.

But the discrimination has been removed here, as it has in many other places. It seems strange that New York has waited so long to perform an act of justice. The outlook ought not to be disturbing to the five members of the board who voted in the minority. They may be sure that in the parochial schools the certification will mean the defining and placing of responsibility. Certification by Father Smith, Father Larkin and Father McKenna will not be an idle form.

J. A. M.

New York City.

### The Laymen's Retreat Movement

To the Editor of AMERICA:

Permit me to contribute an item of interest relative to the origin of the laymen's retreat movement in this country. Father Slevin, S.J., in his letter to AMERICA, April 4, mentions the fact that retreats to a few laymen at a time were given at Santa Clara as early as 1903. This is perfectly true. For in that year the Rev. R. A. Gleeson, S.J., gave the Spiritual Exercises to a number of laymen at Santa Clara College.

But Father Slevin is evidently unaware that this retreat marked the beginning of a permanent organization. Hence I am enclosing a circular, issued by the "Loyola," a league established for the promotion of laymen's retreats in California, and beg you kindly to reprint at least this portion of it, which deals with the origin and aim of the association:

In June, 1903, a band of eight or ten young men made the Spiritual Exercises of St. Ignatius under a Jesuit Father at Santa Clara College. So pleased were they with the fruits to their souls from these days of meditation and prayer that they formed themselves into a permanent association called the "Loyola." Each succeeding year saw a steadily increasing attendance, till last year (1908) four distinct retreats brought each its quota of some twenty exercitants. During the first three years, by the courtesy of Rev. Robert E. Kenna, S.J., President of Santa Clara College, the Exercises were held at the college. During the past three years, Villa Maria, commonly known as "the Fathers' Villa," on the Cupertino in the Santa Cruz foothills, was put at our disposal. . . . Secluded utterly from the busy world, yet within easy reach of the railroad, nestling on a well-wooded plateau, and commanding a splendid view of the beautiful valley, everything about the villa lifts the mind to God and the consideration of things eternal. . . . The chief requisites for one who wishes to make the Exercises are a good will and a sincere determination to profit by this season of spiritual recreation. The ordinary Christian man, as well



as the more exemplary and devout, will find the retreat an invigorating and elevating process. . . .

In the light of the foregoing, I must likewise take gentle exception to the statement made by John S. Reiner in his letter to AMERICA, April 11, when he asserts categorically that the *first laymen's retreat in America* took place in July, 1906, at Techny, Ill. Santa Clara's first retreat antedates this by three years. Whether or not to it belongs the honor of being the first in America, I am not in a position to say.

JOSEPH R. STACK, S.J.

Woodstock, Md., April 15.

### Haeckel's Science

To the Editor of AMERICA:

A short time ago I happened to be traveling through your country and took advantage of my sojourn in New York to attend a series of lectures on the subject of "Germany," delivered by Dr. Ernst Richard, of Columbia University, under the auspices of the Department of Education. The lecturer dwelt at considerable length on the religious aspect of the German nation and mentioned that modern science had upset the older forms of theology and generally gave his audience the impression that materialism was a much more sensible form of religion than Christianity. On one occasion Dr. Richard referred to Haeckel as one of the leading German scientists. At the end of his lecture the Doctor invited questions, and I took the opportunity to ask why he considered Haeckel a leading scientist seeing that he had "faked" some of his most important photographs. Dr. Richard indignantly retorted that it was a "lie" and had been refuted over and over again. He further stated that Haeckel had produced his negatives as proof of the genuineness of his photographs. I had been under the impression that Haeckel had admitted altering his negatives to suit his deductions, but in the face of Dr. Richard's statement I could say no more. Perhaps you would kindly inform me and your readers generally whether the Doctor was correct or otherwise.

Might I also ask why your Department of Education, which I am given to understand censors lectures before delivery, should permit any of its paid lecturers to disseminate anti-Christian and more especially anti-Catholic doctrines at the public expense? If a Catholic lecturer had seized the opportunity to mention the increase of Catholicism in Germany and the breaking up of other religions, I can imagine the commotion there would be.

L. T. REICHEL.

London, England, March 28

[Our correspondent's charge against Haeckel is substantially true. As far back as 1868 he was accused of falsifying illustrations by Rüttemeyer, a Swiss zoologist. In 1874 this charge was repeated by no less a person than Professor His, of Leipzig (Vid. *Stimmen aus Maria-Laach*, 1909, Nos. 2-4). Later still Brass made a like accusation.

The assertions of Brass caused prolonged discussion in Germany. In the *Deutsche Medizinische Wochenschrift* Professor Keibel, of Bavarian Freiburg, confirmed Brass' discoveries, substituting the word inaccuracies for falsifications. To change an illustration of an ape with a tail into an embryo of an ape without a tail, and give it a new name, may be considered an inaccuracy in some parts of the world. As a rule, however, it is thought something worse. These condemnations are not unjust. In his "History of Creation" Haeckel printed the same plate three times and asserted that it represented three distinct but similar objects. Moreover, in "Anthropogeny" he altered illustrations arbitrarily and assigned new names to them. Embryologists, amongst others

Kölliker, criticised this procedure, and were taunted with being "a company of Scribes and Pharisees who should be described as narrow-minded rather than exact scientists."

Haeckel at one time defended himself by saying that he had done nothing unusual. Others, he declared, had "schematized" their illustrations in various ways. This assertion brought a declaration from forty-six German zoologists, who expressed disapproval of the accused's methods. True, for reasons obvious to those who understood the dispute, they softened their document by inserting a clause against the innocent "Keplerbund." Nor is this all. Those acquainted with science know that Haeckel's "Pedigree of the Primates" is a fiction of the imagination. On February 18, 1907, a distinguished savant accused him of putting the pedigree forth as a fact. His assistant, Dr. Schmidt, of Jena, denied this flatly. The plaintiff, however, proved his case by citing from Haeckel's "The Last Link: Our Present Knowledge of the Descent of Man," wherein the fictitious pedigree is declared to be a fact. Lastly, in the year 1908, Haeckel published his "Progonotaxis Hominis," in which, though making one correction fifty years late, he again employed unscientific and unethical methods. This in brief is the history of the case under discussion.

The last part of our correspondent's letter is both surprising and painful. His bewilderment is not greater than ours. For the present we prefer to think that there has been a thoughtless rather than a malicious mistake, which will not be repeated.—Ed. AMERICA.]

### The Undesirable Nathan

To the Editor of AMERICA:

One cannot read without approbation the protests in AMERICA and in other Catholic papers, against the advent of Nathan as Italian representative to the Exposition at San Francisco. It is my firm conviction that these protests will prove fruitless and will not prevent the coming of this scoundrel to our shores unless we take some very definite action to prevent it. We can in no way move Italy to change this appointment, but we can force the directors of the Exposition to refuse to receive him. The strongest and the best argument is an appeal to the pocket. Let every Knight of Columbus; let every member of the Catholic Federation; let every Catholic priest in this country pledge himself not to go to the Exposition if Nathan holds his appointment. If we can combine in this action and bring it home to the directors of the Exposition that we mean it, there will be no doubt that this "undesirable" will be excluded from our shores in his representative capacity.

HERBERT HADLEY.

New York, April 18.

### Benedictine Sisters Vindicated

To the Editor of AMERICA:

In the April issue of THE MESSENGER OF THE SACRED HEART I read, under the head of "Thanksgivings," that the Benedictine Sisters of Silverton, Oregon, have been vindicated through court proceedings brought by them against the editor of the *Silverton Journal*. Is it not a matter for comment and surprise that, although the accusations against these Sisters appeared in Catholic papers in the later part of the past year, and we complain that the authorities do not suppress the *Menace* and other such papers that vilify us, yet when an opportunity presents itself to show that such slander is repudiated by a court of law in convicting the defamer, we let the matter pass unnoticed?

J. F. SMITH.

Brooklyn, April 12.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 25, 1914.

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### Murder Will Out

A descriptive catalogue of infamous books, mostly directed against Christianity, and in particular against the Catholic Church, recently came to our desk. We have no intention of giving it the notoriety its publishers desire by mentioning their name. Suffice it to say, that the entire pamphlet was the foulest of its kind at a time when defiling the Church and her consecrated ministers has become a lucrative profession adopted by a host of unconscionable writers. We would pass over the matter without further notice were it not for a particular passage we wish to quote. It is not an isolated and solitary text, but might readily be reinforced by other similar citations. It perfectly expresses the principle which guides the diabolic cunning and malice of the men who to-day are carrying on a lying propaganda against Christ and His Church. Earnestly recommending a certain work, the publication in question offers the following inducement for a thorough study of it:

It will show you how to vanquish and trample upon and destroy the strength of your foes, by open force or hidden treachery, by law, religion or publicity, according to your nature, your strength and your brains.

The open avowal of the principle here implied is made without the slightest hesitation. The writer, moreover, is evidently certain of its power of appeal with a large clientele of readers. It is in full accord with doctrines we have often found expressed in the radical literature of our day. It is the logical deduction from premises which are necessarily taught wherever God is ignored. It indicates, above all, the lines of campaign marked out for the destruction of the Church of Christ. It is the device upon the banner of those legions described by our Lord Himself in such uncompromising terms, when He said that the "Gates of Hell" should not prevail against the Church built by Him upon the rock of Peter. All the leaders in

this warfare against her may not, indeed, be prepared to announce their methods in such plain terms; but their deeds bespeak their principles no less clearly. We are not, therefore, surprised when the principles themselves are at last openly avowed and championed. Murder will out.

### Teaching a Man His Place

This is a profession that is overcrowded and has the largest waiting list of perhaps any. It is strange why so many should be eager to enter upon it, because for two very convincing and satisfactory reasons it is one of the most unsuccessful businesses ever started. Clothing stores fail as often as may be necessary, if we may believe the bargain signs. Comic papers never leave us long without stories or pictures of stranded theatrical companies. But the business of teaching a man his place never is a complete success, and that of teaching a woman her place has a larger percentage of failures.

The two reasons, however, are: the incompetency of the teacher and the intractability of the pupil. The teacher is a failure as a teacher, and the pupil is a failure as a pupil. Such a school had better close its doors and declare a perpetual vacation. Yet, strange to say, it is always opening its doors, always holding its sessions, always giving lessons, impossible to be learned, to pupils who cannot learn. When a teacher who cannot teach meets a pupil who cannot be taught, the problem resembles that of the body which nothing could stop meeting the body which nothing could move, and it deserves the famous answer: "Something's got to give."

The teacher shows his incompetency at once by saying he is going to teach one thing when in reality he is teaching another. To state that one is going to teach another his place is like the phrases: "Not at home," "I don't remember," merely a way of stating the opposite to what one means. The teacher really means to say he is going to teach another, not his, but the teacher's place.

Again the teacher's methods, in addition to his message, are faulty and not based upon the psychological principles of the soundest pedagogy. You want to show a man his place, that is to say, your place, and you wait to begin your teaching until you are excited and pretty nearly unable to talk or think coherently. When people are cool, they are not so tremendously agitated over the geographical location and boundaries of themselves and others. Besides, how can you hope to teach another his place, which, strangely, yet naturally, never under any circumstances fails to be lower than yours, if, when you begin your showing, you take it for granted that you are on a mountain and he in a mine. He, on the contrary, is firmly persuaded that you are in a hole and he on the Himalayas. He feels that your excitement and exaggeration in relegating him to the antipodes is so unfair that he in reaction begins to fit angels' wings to his



shoulders for flights to the blue sky, leaving you where he feels you belong. At this point school breaks up.

But do not be discouraged. Despite the innumerable failures you may yet master the difficult art of teaching others their place. Have you forgotten that wonderful lesson of a wonderful Teacher? There were once two ardent characters who liked to teach their people their places, and one of their methods was to call down lightning from heaven. It may have been then they were called Sons of Thunder. Thunder and lightning go together and have always been characteristic of such teachers. Their own place, as one might expect, was to be up in heaven sending down the lightning. So, at least, their mother thought and applied for the position for the Sons of Thunder. As there were nearly ten other mothers and sons looking for the same place, there was at once an especially stormy session of the School for Teaching People their Places.

The Master of masters taught them all their place. Don't make others feel small but become so yourself, was the gist of His lesson. "If any man desire to be first, so shall he be the last of all and servant of all. . . . Whosoever shall humble himself as this little child, he is the greatest in the Kingdom of heaven."

### A Call to Men

Brave men are needed in every age. They were needed two thousand years ago; they were needed one hundred years ago; they were needed fifty years ago; they are needed to-day. The reason of this need lies in the necessity for a solution of problems which threaten society. These problems change with the ages. Sometimes they are thrust upon a country from without; sometimes they grow from within, taking substance and form from the uncontrolled passions of men. Their sources therefore are many, but the origin of their solution is one, brave men.

Brave men are men who have the courage of their convictions; men who hold fast to principles in the face of the enemy, in the teeth of adversity; men who will not sacrifice right for power or wealth or fame or popularity or any other trumpery. Such is the brave man. But he is more than this. He is a good man. No man is brave, no man is strong who is not pure, honest, God-fearing. If he lacks virtue he has been conquered by a creature weaker by nature than himself, viler by nature than himself. He has entered the lists and been put to rout. He is not brave, he is not strong. He has endured a coward's fate. Lust has conquered him; l  tre has conquered him; irreligion has conquered him, mean things all, and weak. Any vagabond can be impure, grasping, irreligious. Only a real man can be pure, generous, religious. All these demand a battle. Victory belongs to the brave alone.

Brave men, therefore, must be strong and virtuous. There are not enough of these to-day. There are rich

men in abundance, far too many of them; bright men in plenty, quite enough of them; brave men, alas! there is room for many more. Our problems call for them. There are perverse habits of thought to be corrected; false standards of action to be eliminated; souls to be saved. Who will do it? Where shall we look for brave men? Are they in our ranks? If so, why are their tongues silent? Why are their pens idle? Why do they sit idly by without protest, while the fabric of our society is smitten hard on every side? Why do they watch listlessly godless sociologists busy patching the superstructure of the State, while its very foundation is shaken by social evils? Do they think that the house of shaky foundations is safe because its windows are clean? Why do they smoke their cigars and sip their wine seven nights a week while their brothers in the faith, the children of the poor, are falling into the traps of wolves? If there are brave men in our ranks why does the Ozanam Society call upon them in vain for help? Why is the Church the object of insidious, organized injustice? Brave men, where are you? Do you exist?

### The "Poor" College

American non-Catholic universities have so long been accustomed to receive from friends and alumni large gifts and legacies, that fresh donations no longer excite much comment. It is only when a present of \$4,000,000 is made, as was the case with Cornell, some months ago, that moderate interest is aroused. It is the large universities, already quite richly endowed, that receive as a rule these generous benefactions, while the so-called "poor" college, and particularly the Catholic "poor" college, is neglected by the wealthy, and is forced to struggle along on very slender means. If educational efficiency depended for the most part on the possession of great material resources, the lot of the "poor" college would be hard indeed. Happily, however, stone and mortar are not the prime requisites for a successful seat of learning. A certain amount of material equipment is of course necessary, but of much more importance than ivied walls and lofty towers are marked ability and high character in the teaching body.

This is proved by the history of education. In ancient Greece the Stoa and the Academe were the university halls to which the youth of the time flocked to hear Plato, Aristotle or Zeno. It was the fame of its philosophers that made Athens a great intellectual centre. In ancient Ireland, too, there was something like an open-air university. The material equipment of the schools of Bangor, Glendalough, Arran, etc., was very meagre, but from them went forth the scholars and apostles of Europe. The prestige that their professors gave the medieval universities is well known. Even the renowned seats of learning in modern Germany have nothing equal to the financial resources of Harvard or Columbia, but whence come most of the world's profound scholars to-day?

In America the "poor" colleges are largely those controlled by the Church. They are staffed by religious who have dedicated their lives to the cause of Catholic education. The vows they take make it possible to secure a high degree of efficiency at a very moderate expense. Otherwise the numerous Catholic colleges that dot the land, unendowed as they are, and seldom remembered in the wills of the dying, could not exist. The high moral qualities, together with the marked intellectual abilities the men or women who teach in these institutions possess, make our colleges in reality far from "poor." "Poor," rather, are the boys and girls whose well-to-do parents will not send them to Catholic colleges.

### The Attempt against the Mayor

We discuss elsewhere in this issue the danger that arises from the activity of newspapers in giving the morbid the opportunity of brooding over murder and its punishment. Scarcely was the ink of that article dry when an example proved the truth of our words. A poor wretch, who all the week had been meditating the death of the Mayor of New York, attempted the accomplishment of his design. But in his crime were two objects. He would not only slay, but would also slay him who holds the highest municipal authority. He did not know Mr. Mitchel by sight; his only grievance against him was, that he was Mayor. His grievance was against authority as such. This is the fruit of that license of speech which some call liberty, as found in the press sometimes, and in a worse degree in the demagogues who hold forth in public places. The rule of liberty of speech is very simple. Speech has no other object than to enable one to communicate his thoughts. One may not think what he may not do, and what one may not think, he may not say. Rebellion, disorder, disobedience, disrespect of public authority, are all unlawful. Hence, one may neither admit them into his mind nor utter them in his speech. If the holders of public authority neglect to enforce this simple rule, such crimes against their persons and office as that which we now deplore, and which we have had to deplore in the past, must necessarily recur.

### Too Many Novels

Mr. William Heinemann, a prominent London publisher, announces that he means to submit to a severer test than hitherto manuscripts of novels offered him for publication. He believes that far too much trash is being sold to the helpless reader. Some 2,000 new novels appear in England annually, and a large proportion of them, in Mr. Heinemann's opinion, are worthless or harmful. He says:

We have reached a stage where it is obvious that a great number of novels are produced which have not undergone the ordinary tests of sifting according to merit. In the second place,

no one can command more than a certain amount of leisure, and now that so many other interests compete, reading cannot be expected to prevail as it did. . . . What I have in mind is the enormous surplus of rubbish that reaches print. You may see this by the extent to which the novel-writing habit has grown of recent years, so much so that the possession of a pen and ink-pot seems quite excuse enough for any one to turn author. . . . Literary agents are responsible for most of the trouble, and their efforts to make sure of their commissions by tying up authors and publishers for several unread—and even unwritten—books on the strength of the often imaginary success of a first book have resulted in the printing of many novels which would never have seen print on their merits. Firms entering into such arrangements have their manuscripts read to safeguard themselves against libels and indecency and the rest of it; but as a rule they seem to take it for granted that a person who has written one passable book will turn out many more. In my experience it is rather the other way, and the proportion of people who have more than one book in them is very small indeed. There must be a more rigid exercise of the test of merit if the good work in the future is to have its proper reward.

Besides suffering from these follies of publishers the British novel reader is visited by another affliction, which we seem to be spared, as yet, over here. For affluent but incompetent English authors actually pay a publisher to bring out their books for them. But in America also too many novels are published. As their first appearance, moreover, is confined practically to three months in the spring and three months in the fall, neither the book-seller, the reviewer, nor the purchaser is equal to separating successfully the wheat from the chaff. The result is, that many a good novel, though it is printed, is seldom adequately *published* and never reaches half the readers it should. On the other hand, it happens all too often that a foul book written by a man or, as frequently, by a woman, is advertised, exploited and sold by tens of thousands, chiefly owing to the fact that the author's earlier stories smell to heaven. Of good novels we cannot have too many. But in this fallen world the best is necessarily rare. It is the duty of our publishers, therefore, to lower the quantity and heighten the quality of their fiction output. Worthless novels they should keep out of print, but good ones they should contrive to give the widest possible circulation.

## LITERATURE

### Literary Agility

A necessary element of cleverness is rapidity. You may be a genius, but if you are slow you will not be clever. Wit and cleverness are near of kin, and everyone expects wit to flash like the lightning, though humor may come with the leisure of the dawn. Remember the best, that is, the worst, punster you have ever met, and recall how fast his mind, or at least his memory, worked! He scurried in thought through a multitude of similar sounds, rejecting them one after another until he lit upon the one which he inflicted on his hearers. They, alas, prayed for a more complete rejection.

The clever writer must play with ideas as the punster plays with sounds. You think daggers and swords are heavy things which you must handle gingerly. Then along comes a juggler and makes daggers leap up as lightly and brightly as playing



fountains, while swords wing their careless flights hither and thither at their own sweet will. A clever writer must have a little dexterity with words and ideas. From history and literature, from the sciences and arts, from all lands and sea and sky, from the varied experiences of life, a thousand thoughts must come speeding and a thousand others stand and wait.

The Greek sophists were the first clever literary men we know of. They were the handy speech-makers of antiquity. They could make the worst reason appear the best, and from that day to this it will be found that cleverness is most displayed in manipulating contrasts and mastering contraries. Take Cicero. He is famously clever and deserves his fame especially for proving his case by the objections brought against it. Take Plutarch's "Lives" in parallel contrasts and likenesses, a clever device, cleverly carried out and the model of countless imitations. Take the medieval sophist, the scholastic philosopher, mentioned by Newman, who agreed to defend the opposite side of a question just brilliantly proved by him. Recall Abelard's famous book of "Yea and Nay." There is again, to pass over other instances, the case of Macaulay. He is accused of preserving the balance of an antithetical sentence at the expense of truth. Doubtless he unwittingly did so at times, as his agile mind leaped from clause to clause, matching idea with idea, flashing bright thoughts on this side and that, clearing with easy and disdainful flight wide stretches of history or geography, and even wider stretches of logic.

To make everything seem alike where ordinary persons see differences is a manifestation of cleverness. It is a favorite practice with novelists to find in one scene or one character only one trait exemplified, and in the imaginative world, created by story-writers, such leveling may be permitted, however improbable the results must at times appear. A master like Dickens uses this means with great effect to make the reader's flesh creep at a scene of pervading gloom, or, on the other hand, and even more successfully, to make the reader chuckle with delight at a reiterated grotesque feature or at some quality ironically impressed on him by grave repetitions. The "solidity" of everything in Podsnap's dining-room is an instance in point. You will find it an exhilarating gymnastic of the mind to make everything in a person or place illustrate one point. If you wish to see how clever you are, take an adjective and carry it down a street or all over a person, making every particular part stand and deliver your adjective. Carry that off well and you may class yourself with so clever a writer as James Douglas, who in his book "The Man in the Pulpit" transfers the methods of Dickens to the prose of fact, with vivacity and dash, but with some straining of reality. Mr. Douglas is a "journalist" critic, addicted perhaps to overseasoning in trying to be clever. Note this typical passage:

Canon Barker's smile is a sermon and his sermon is a smile. As he expounds the religion of peace, the peace of religion, you realize that his face is carved out of joyous quietude. Its smooth surfaces are genial, untortured. The small eyes twinkle contentment. The nose juts out with jovial hilarity. Every gesture is an incitement to a cheerful acceptance of life. The strained mouth, drawn tight as a bow-string, seems to battle with an inner tide of laughter that surges for relief. The man is an incarnation of optimism.

One of the most exhilarating phases of Mr. Chesterton's cleverness is concerned with contrasts and contradictories. His agility is shown in being able to unite the most incongruous ideas. Perhaps the most remarkable instance of this power is found in the story called "The Honor of Israel Gow." The whole book, "The Innocence of Father Brown," in which a Catholic priest is made to out rival Sherlock Holmes, displays the cleverness of contradictories, but the

particular story about Israel Gow, which is a humorous satire on thrift, subtly suggested by the Scotch-Hebrew name, makes Sherlock Holmes, when compared with Father Brown, seem a veritable pygmy in the art of being clever. This reverend detective gives offhand several theories to weave into harmony a number of most extraordinarily and grotesquely diverse items. Cleverness could scarcely be more agile; but the final solution remains still more clever, and many other solutions, we doubt not, were possible to so supple a mind.

Yet, after all, Mr. Chesterton's stories are his own inventions, which it is not surprising that he should be able to manipulate at pleasure. He is still more agile when he goes farther than harmonizing the seemingly incongruous and shows you that truth is the exact contradictory of what you have hitherto thought. The wise are alone foolish; the insane, the only sane; the miserable are wildly hilarious; the laughing are bathed in tears; the people who live in glass houses should throw stones and no one else—such as these are the truths which come easy to Mr. Chesterton's swiftly-working brain.

Consider a passage like the following: Wiseacres are always telling us that two and two make four. Yet if you consider, you will find there is more falsity than truth in that particular bit of hoary but heretical mathematics. An equation may be an evasion, and the prevaricating powers of figures, whether as statistics or as plain unadorned numerals, call for no special remark. "Two and two make four." In the case of Kilkenny cats what do they make? Nothing of the kind. What of married couples? Two and two made two until Reno made us unlearn our matrimonial mathematics. Take your equation, Messieurs and Mesdames Wiseacres, to the battlefield and an addition of generals on either side makes easy victory for the other. Take your equation to the kitchen and apply it to the cooks and what becomes of your broth? Apply it to medicine and you will reason like the Indian who thought that if two pills were good, a box would be better. He became at once one of the so-called best Indians. Of course, if Wiseacres wishes to apply his equation to the narrow field of mathematics, and believe me, there is no narrower, and if he uses the word "makes" in a sense in which it doesn't mean "make," then he can take what pleasure he pleases in the narrow, shrunken, two-penny fragment of truth left to him. But if Wiseacres will speak of the things that count, of socialism and suffragettes, of cold-water and home-rule, then his truism is a falsism.

We do not say Mr. Chesterton wrote that, but we are sure he could make the contradictory of any proposition more plausible than the writer of the above paragraph has succeeded in doing. Mr. Chesterton is clever; he is agile; he is infinitely amusing; but as Newman said of Cicero and his ingenuity, "he even hurts a good cause by excess of plausibility." Indeed cleverness may even go so far as to destroy the prime requisites of all style, truth and sincerity.

Here, then, is a brief and useful formula for cleverness: Be agile; abound in contrasts; reconcile contradictories; harmonize the remote and incongruous. If united with the requisite qualities of mind, this rule will perpetuate the supply of cleverness necessary to our dull existence.

FRANCIS P. DONNELLY, S.J.

## REVIEWS

**The Holy House of Loreto.** By Right Reverend ALEXANDER MACDONALD, D.D. New York: Christian Press Association Publishing Co. \$1.25.

When Canon Chevalier's "Notre-Dame de Lorette" appeared, every one pretending to be a "scholarly historian" thought to justify his claim by shouting that Loreto was

now as dead as a door-nail. The strain of joy in these exclamations was not edifying. Had Chevalier reached opposite conclusions Catholics would have had greater reason to rejoice, yet we suspect the scholars would have been silent. For a time the triumph was unchallenged. Then one or two braved the scorn of the triumphant to defend Our Lady's House. Among these was the learned Bishop of Victoria, British Columbia, then Vicar General of Antigonish.

Antigonish! The "scholarly historians" were astounded. That any one in America should presume to meet them on equal terms was impertinence: for a dweller in Antigonish it was midsummer madness. *Infelix puer atque impar congressus Achilli!* Do you know that you are measuring yourself against Chevalier, accepted by the scholars of Europe, praised even in America by Mr. Roosevelt, proclaimed by Mgr. Battandier—with some exaggeration, of course—"as the most learned man in France, perhaps in the world"? Dr. MacDonald was not abashed. He denied Chevalier's assumption that only those who had been received into a special circle of savants might presume to attack his theories.

That something is a matter of Catholic tradition seems to be enough to make it suspicious in the eyes of critics who engage chiefly in destroying, rarely in building up. Dr. MacDonald began by challenging the principle, laying down that a Catholic tradition, or, indeed, any serious tradition, is in possession. The destructive critic holds that unless it can justify itself by clear documentary evidence it must be convicted of imposture. Dr. MacDonald said, on the contrary, that to convict it of imposture the opponents must bring clear documentary evidence. This Chevalier and his followers have not done in the case of Loreto, as Dr. MacDonald shows very clearly. One of their strongest points was that prior to the translation of the Holy House, no pilgrim to Nazareth seems to have mentioned it. To one who knows anything about the House to-day this appears at first sight decisive. Who could go to Loreto and not speak of the House standing up under the roof of the basilica? Similarly, who could have gone to Nazareth and have remained silent about the House? This probably gave the argument its force for Chevalier and his friends, who, strange as it may seem, never thought it worth while to visit either Nazareth or Loreto before planning their attack; which, like the staff of a modern army, they developed far away from both places. Not so Dr. MacDonald. He was absolutely familiar with Nazareth and Loreto, visiting them more than once, though he did live across the Atlantic in Antigonish; and he brings out the important fact that the House was in the crypt of the Nazareth Church, that it was in contact with the caves which with it formed the entire dwelling of the Holy Family, and that a very careful examination would have been required to distinguish it from them. Secondly, he shows that before the translation pilgrims spoke of the house and the caves together as the Holy House, and, thirdly, that since the time of the translation a part that was spoken of by the pilgrims no longer exists in Nazareth, and that its site was a place now vacant. Again, in dealing with Canon Chevalier's assumption that the Church of St. Mary *in fundo Laureti*, existing before the date of translation, must be identified with the Holy House, he shows, following Father Eschbach, how impossible it is to establish any connection between the two.

We cannot follow all the arguments which Bishop MacDonald accumulates in this reprint of his controversy with Canon Chevalier, but we must say that in no case in which he joins issue with the Canon does he come off worsted, and that the Canon's assertion that he deals with only unimportant details, leaving the main argument untouched, does not seem to be borne out by the facts.

H. W.

**Feuilles de Route, 1870.** Par PAUL DÉROULÈDE. Adapted and Edited by R. H. PARDOE, B.A. New York: The Oxford University Press. \$0.25.

"Marching Orders!" Stirring and apposite title which the soldierly Déroulède has given to this autobiographical fragment, in which he relates his adventures as a Zouave in the Franco-German war. On hearing of the author's death, Maurice Barrès wrote, "France has lost her champion and her knight." The reading of these few pages taken from the young private's camp-journal, his "*Commentarii de Bello Gallico*," reveals a generous, noble soul. These "Marching Orders" are lit with the gleam of bivouac fires. They reflect the gloom of defeat and the horrors of prison-hospitals. Above all, they burn with indignation against cowardice and coarseness; they teach loyalty to the flag, love of country, kindred and home. Simple as it is, few will read without emotion the story of Paul's devotion to his younger brother André on the red field of Sedan. This modern French Tyrtæus, Paul Déroulède, showed in his "*Chants du Soldat*" that he is no cameo-craftsman, nor chiseler of words and phrases like Sully-Prudhomme, Heredia or Leconte de Lisle. His verses are bugle notes calling to duty, drum-taps to stir the blood. In "Marching Orders" his prose may lack the smooth artistry of René Bazin, but it is clear, virile, direct and crisp, with a swing and tang to it, decidedly French. Just one word to quote. Déroulède resigns his officer's commission in a faint-hearted, almost cowardly regiment of National Guards, and enlists as a private in the Third Zouaves. "Boy," says his commandant, "the knapsack will be a heavy burden." "Not as heavy as dishonor and shame," replies the volunteer. The soul of the writer is in these few words.

"Marching Orders!" has been edited by a thorough French scholar. The questions, exercises, notes, vocabulary are superior to what we usually find in such text-books. May we call attention to such a trifle as the omission of the final *e* in *militaire*, p. 6? In its announcement list, the Oxford Junior French Series advertises selections from Dumas, Hugo and Soulié. The student may learn French from such writers. He will learn it from masters who otherwise will not do him much good, may do him infinite harm. If the editors were to publish instead Déroulède's stirring drama "L'Hetman" or his "*Chants du Soldat*" they would do a real service to French letters, and pay another well-merited tribute to the knightly soul revealed to us in "Marching Orders." J. C. R.

**Watching an Hour.** A Book for the Blessed Sacrament. By FRANCIS P. DONNELLY, S.J. New York: P. J. Kenedy & Sons. \$0.75.

The numerous readers of Father Donnelly's other devotional books, "*The Heart of the Gospel*" and "*The Heart of Revelation*," will be eager to see "*Watching an Hour*." His gift of giving a new turn to a text from Holy Writ and of making fresh applications of familiar Scriptural allusions is perhaps even more conspicuous here than in his former volumes. Each of the seventeen papers in "*Watching an Hour*" is divided into three parts, closely related, however, by associations of some kind. The opening paper, for example, is entitled "*Sleeping, Watching and Waking*," and admirably brings home to the lover of the Holy Eucharist how similar is Our Lord's present life in the Tabernacle to that He lived of old in Syria, and deduces therefrom striking and practical lessons. Other titles of papers the reviewer particularly liked are "*Foundation, Door and Housetop*" and "*Ears, Eyes and Tongue*." Each chapter ends with an original well-worded prayer which summarizes the lessons taught. Two appendices give a good account of the Holy Hour and valuable directions for conducting the devotion properly. As Father Donnelly meant the papers in this volume to be used



not only for private meditation but also for public reading before the Blessed Sacrament, for the latter purpose a few of the chapters are perhaps a little too direct and familiar in treatment or theme. A wide choice is offered, however. The author's endeavor has been, as he explains, "to follow Our Lord along more lowly paths and to study His words and deeds in some less hackneyed aspects and with new bearing upon His life on the Altar." In this Father Donnelly has succeeded admirably. The publishers have made "Watching an Hour" an attractive-looking book, but it is a pity the volume can not be sold for fifty cents.

W. D.

**The Secret Citadel.** By ISABEL C. CLARK. New York: Benziger Bros. \$1.35.

The "Secret Citadel" is the religious life of a young Catholic woman married to a non-Catholic. Trying to be true to her faith and to her husband at the same time, she goes through a fearful struggle, when he inevitably forgets his prenuptial promises, and under the malign influence of a polished French *libre-penseur* doggedly attempts to rob her of her dearest treasure, the Catholic faith. The author has well indicated the deep abyss that lies between the worldly and the Catholic spirit, and the anger and impotence of the selfish man, when face to face with the locked doors of one half of his wife's existence. The style, at first somewhat halting, gains in force and vigor as the story proceeds, and the interest warms. This is certainly the best book the author has written, and is sure to do a good work in a noble cause.

J. W. P.

**S. Antonino and Mediæval Economics.** By REV. BEDE JARRETT, O.P. St. Louis: B. Herder. \$0.35.

This is the third volume of the "Catholic Library." Its author not only possesses a thorough knowledge of his particular subject, but likewise gives the reader broad and comprehensive views of the entire period with which he deals. As a life of St. Antoninus the book would sufficiently justify its existence. The inflexible strength of character and the invincible determination displayed by the gentle Dominican Saint are lessons that will brace the reader to carry out more bravely his own high resolutions. The particular value of the volume for the social student lies in the exposition of the social and economic teachings of St. Antoninus. The leading questions which to-day perplex the world are here proposed and answered by this canonized scholar of the Middle Ages. The principles underlying the economic ideals of the guilds at their perfection are here plainly expressed. Production, distribution, consumption, value, interest, monopolies and similar topics are freely discussed in his great work, the "Summa Moralis," in four volumes. The substance of his doctrine is briefly given by the author in the present work, and frequent short extracts are offered in illustration.

J. H.

**Beyond the Road to Rome.** Compiled and Edited by GEORGINA PELL CURTIS. St. Louis: B. Herder. \$1.75.

This volume is a sequel to "Roads to Rome in America." It is safe to say that no religious denomination other than the Catholic Church could have produced such a work. It is a wonderful testimony, not only to the unanimity of Catholic faith, but to a phase of Catholic life with which comparatively few are acquainted and which fewer understand. From lack of a complete knowledge, there are many who, looking longingly to the portal of Rome, are afraid of an unhappiness that might come to them. To pass that portal is the great adventure, and although it is done through the urging of conviction, there is, in many instances, an accompanying fear of an undefined social unhappiness for the days to come. As far as human testimony can go, these

contributions from those who have come into the Church of God dissipate such a fear. The authors unanimously attest that they are happy and contented beyond all expectations. The work is a human document and will be of immense value to those instructing converts. Not that it contains much doctrinal matter, but rather that it deals with disconnected and individual testimonies, all of which agree, without possibility of collusion, in declaring that the convert Catholic life is a happy one. The writings vary in style, in import, and in experience, from those who have been Catholics for a quarter or a third of a century to those of a few years, and in the majority of cases the contributions come from those who are "doing things" in the world. Moreover, "Beyond the Road to Rome" is distinctively American. All the contributors are residents of the United States, and their experiences were had among their fellow citizens, and the fact that the converts met with very little opposition shows the American's love for fair play.

So Miss Curtis is to be congratulated on having produced another book of a class which is very useful. The work must be a labor of love for her because from the nature of the volume's contents her circle of readers will necessarily be a limited one. Perhaps a second edition of "Beyond the Road to Rome" could be sold for a lower price. Some time ago, in writing of "Some Roads to Rome in America," for this paper, the reviewer suggested to Miss Curtis that she should undertake the present volume. Now he has another suggestion. While the content of "Beyond the Road to Rome" is entirely satisfactory, the close observer will notice that a large majority of the writers are converts from Episcopalianism. Why not collect, for another volume, the happy experiences of converts from the Methodist, Baptist and Presbyterian sects, and from other denominations?

J. E. C.

**A New School of Gregorian Chant.** By the REV. DOM JOHNER, O.S.B. Translated from the Third German Edition by REV. W. A. HOFER. New York: F. Pustet. \$1.00.

Some time ago a church organist, while traveling in Europe, called on a certain Benedictine Father who is an authority in Gregorian music. The organist explained that he had fifteen or twenty minutes of leisure, and in that time would like to obtain some idea of the nature of plain chant. Unfortunately for plain chant, there are some organists and choir-masters who are attempting its rendition without much more than a few minutes' study of its intricacies. That it has such, and that it needs earnest, painstaking study to be rightly understood, may be seen by a glance at the excellent little manual under review. It was no simple task to collect so much pertinent and useful information within the compass of a small duodecimo manual of 350 pages, and that, too, at no sacrifice of clearness. To learn plain chant satisfactorily one should get it by tradition, and, like faith, "by hearing." But a manual like the present one will help much towards a systematic study of the subject, and this, as we began by remarking, is necessary for the proper rendition of plain chant.

P. F. O'G.

**Studies in Stagecraft.** By CLAYTON HAMILTON. New York: Henry Holt & Co. \$1.50.

The reader who should take up this new work by the author of "The Theory of the Theatre," expecting to find a dry discussion of the laws of dramatic technique, would be agreeably disappointed. Technical study there is, but pleasantly blended with literary criticism on the one hand and on the other with extended consideration of the mechanical side of play-producing, and its probable effect upon the drama of the future. One of the chief merits of the book—a point in which it differs from most of the well-known works on dramatic art—

is the mass of illustrative comments upon modern and even contemporary plays, both European and American. We must admit the value of such a selection, even though we do not share the theory, apparently held by the author, that the modern drama displays a more perfect literary workmanship than that of the ancient and the medieval, and though we would willingly omit the qualifying phrase in his somewhat grudging admission that "in many respects the drama of Sophocles and Shakespeare was better than the drama of Pinero, in spite of all our present perfectness of craftsmanship."

It is hardly to be expected that we should agree with the author in all the views expressed in the interesting chapter on "The Irish National Theatre"—his approval, for instance, of the belief of the founders of this movement that the "union between beauty and truth in the drama" had been so completely destroyed that it needed to be "reached" by seeking out the lowest possible characters and setting them forth upon the stage as types of a particular people. His "withers are unwrung" and so he can indulge in a glorification of Synge, of his poetry and humor, his strong and racy dialogue, while the blasphemy and the misrepresentation of the Irish people do not affect him, as they must affect those of Irish blood and Catholic faith.

The author seems also to lay too much stress on the importance of modern stage-setting. There is no doubt that scenery adds considerably to the effect of a play and that few of us would advocate a return to the limitations of the Elizabethan stage. Yet we are not for this reason logically bound to hold that the introduction of scenery has wrought a change in the essence of the drama, or to look upon the speeches of Lorenzo and Jessica in the fifth act of "The Merchant of Venice," or on the lines with which the exiled Duke opens the second act of "As You Like It," as mere devices to let us know where or at what time of day or night the events of these scenes take place.

Despite these few defects, to which we have taken exception, Mr. Hamilton's book is well worth a careful reading by the student of the drama, and is a contribution of distinct value to the literature of the theatre.

J. A. T.

**Grossmacht Presse, Enthüllungen für Zeitungsgläubige. Forderungen für Männer, von Dr. JOSEPH EBERLE. 2 verbesserte und vermehrte Auflage brosch. Mergentheim. Karl Ohlinger. M. 3.60.**

It is somewhat difficult to express exactly in our tongue the meaning of the title of this much-read and much-discussed work. It is the "might" and power and tremendous influence of the modern "Judaized" and capitalistically controlled press that the author intends to lay bare. And with what intent and purpose is best suggested by the sub-title: "Revelations for 'newspaper-trusting' folk—a call for men." Dr. Eberle writes with vim, with terrible earnestness. His criticisms are incisive, his indictment of the "Grossmacht Presse" severe. But he has taken care not to overstate his case. He confesses that he was ever mindful of the saying of Lebrun: "Everything exaggerated is without significance," so we have numerous *Literaturnachweise*, which stand sponsor for the author's statements. His book is the outcome of "painful experience and love for the people." The first edition appeared in the summer of 1912 and caused quite a sensation. Not only Catholic but "evangelic" papers reviewed it at length and with favorable comment.

The writer, of course, defends a thesis: That it is high time for thinking people, at least, to escape from the thralldom in which millions are held by a vicious press. It also sounds a call for good men to rally to the support of a really free and enlightened press which is not subservient to Jewish capital.

Perhaps never before has the "utter corruption of the capitalistic Jewish press" been so clearly shown as in Dr. Eberle's well-documented work, though the *Civiltà Catholica* last year brought some telling examples of the power of Jewish capital over the European press, in an article entitled: "Il Giornale Gran Potenza." It is not pleasant to act the part of the censor, but in this case the author deserves the thanks of all those who have at heart the true enlightenment of our people and its liberation from the clutches of a venal and unscrupulous press. If European conditions as depicted by the author do not apply in their entirety to America, we have nevertheless much to do to free our people from dependence on the sensation-loving and sensationalistic press of the country. We believe that the severe indictment brought by the author against modern newspapers for preaching a false and shallow democracy, and false ideals which cannot contribute to the happiness of the masses, holds especially for conditions in America.

A. M.

### BOOKS AND AUTHORS

Longmans will shortly publish "The Waters of Twilight," a volume of allegorical sketches by Father Martindale, and the last novel of the late Canon Sheehan, entitled "The Graves of Kilmora: A story of '67." Benziger announces "Ballads of Childhood," another book of verses by Father Earls, "Derfel the Strong," a historical romance of the days of Henry VIII, by Mary Agatha Gray, and "The Theology of Faith," by Rev. P. P. McKenna, O.P. Pitman has out Martin Haile's biography of Cardinal Allen, and a translation of Janet's "Fénelon." Brodie has ready "The Life of St. Columba" and "The Life of St. Catherine of Siena," two more numbers of Mother Forbes's "Standard Bearers" series.

"Felicidad" (Little, Brown & Co., \$1.25), Rowland Thomas' tale of "the romantic adventures of an enthusiastic young pessimist," takes its name from the South Sea Isle of Happiness the author describes. Pepita is only a pretty *muchacha*, a servant-maid, but being snatched by the rich American hero from the jaws of a hungry crocodile, a romance sets in that ends in marriage. As Pepita is a Catholic, however, and her lover a "nothingarian" whom Father Isidro regards with disfavor, it is likely that the couple's wedded "Felicidad" will not be lasting.

The latest number of the "Angelus Series" (Benziger, \$0.50) is a selection of "Maxims from the Writings of Mgr. Benson." From the author's two dozen books the compiler has gathered a thought for each day of the year. The "Maxims" stand alone pretty well. "Oddsfish," a tale of the reign of Charles II, is announced by Dodd, Mead & Co., Mgr. Benson's publishers, for next fall. In a recent interview the author was described as a great worker, toiling practically all his waking hours, with the exception of occasionally dawdling in his garden at home whenever the reservoirs of his mind are for the moment exhausted. As he is a great spender of energy, so he feels long rest a necessity, often sleeping ten hours a day. Sleep is indeed his panacea for all ills.

"Stories from the *Field Afar*" (The Catholic Foreign Mission Society of America, \$0.60) is a collection of fifteen little tales that appeared originally in that bright Maryknoll monthly. Father John Wakefield, Alice Dease, Mary J. Rogers and others tell of incidents in the East and in the West that are well calculated to stimulate Catholic interest in Foreign Missions and even to nurse a vocation to the apostolic life. As there is a great lack of literature of this kind written in English, the little book deserves a warm wel-



come. The seventeen illustrations in the volume add a great deal to its attractiveness.

The Rev. Horace K. Mann, D.D., has taken from the ninth volume of his "Lives of the Popes in the Middle Ages," which was reviewed in our issue of April 4, all that he wrote about Hadrian IV and calls the reprint "Nicholas Breakspear, the Only English Pope." (Herder, \$1.00.) An excellent introduction on the glories of the thirteenth century is also republished, a new chapter on "The Greek Church and the Byzantine State" has been added and twenty illustrations are furnished.

"The Parting of the Ways" (Herder, \$0.80), by Florence Gilmore; "Polly Day's Island" (Benziger, \$0.85), by Isabel J. Roberts, and "In Quest of Adventure" (Benziger, \$0.45), by Mary E. Mannix, are little books for youthful Catholic readers. The first story is about two boys, friends in childhood, whose ways parted when the question of a Catholic education and a Catholic marriage had to be decided. The second volume tells of the pleasant sea-side vacation of three California children, and the third story recounts the absorbing adventures that the young narrator and his brother Maurice had in Mexico or near it. Readable and entertaining books.

"The Power of Ideals in American History" (Yale University Press, \$1.15) consists of five lectures Dr. Ephraim Douglass Adams, of Leland Stanford, Jr., University, delivered at Yale. Attacking the thesis that "throughout the whole course of American history economic interests alone have determined political action," the author undertakes to show that in the story of this country our faith has been nationality; our great crusade, anti-slavery; our ruling emotion, the people's manifest destiny; our religion, that of "service"; our vision, democracy. Dr. Adams succeeds pretty well in proving his point, but many who are less optimistic than he will hardly own that we are still a very religious nation, or that democracy has been an unqualified success on this continent.

The Rev. John F. Noll, the editor of *Our Sunday Visitor*, an excellent Catholic one-cent weekly published at Huntington, Ind., was recently asked by a correspondent to mention in each number of the paper the latest increase in circulation. Father Noll cheerfully complied with the request. From October 26, 1913, till March 29, 1914, a period of five months, the circulation of *Our Sunday Visitor* doubled, rising from 170,400 copies to 340,200, an average increase of 8,490 a week. The sworn figures for April 19, moreover, are 358,100. Father Noll is eager to make the circulation reach the 1,000,000 mark. AMERICA sincerely hopes he will succeed. Penny papers like *Our Sunday Visitor* and the *Live Issue* are just the antidotes for those of the *Menace* type, and should be as common.

The *Dial* is justly indignant with a certain editor who publishes as immortal poetry the following "collocation of words descriptive of Chicago":

Hog Butcher for the World,  
Tool Maker, Stacker of Wheat,  
Player with Railroads and the Nation's Freight Handler;  
Stormy, husky, brawling  
City of the Big Shoulders.

The *Dial* for some reason cannot be convinced that the lines are equal to the opening of "Lycidas," but addresses their author in these words of Sir Gilbert Murray's:

Do not try to achieve beauty. It is hard, and no one knows it when they see it. Do not try for wisdom; people do not like it. Achieve something new. We can all tell when a thing is new. The verses of the good old poets would generally scan, let yours never scan. Their stories were moving,

let yours be dull. Their characters were interesting, let yours be scrupulously the reverse. They kept an eye on truth or else on ideal beauty, do you carefully avoid either. They loved poetry, do you hate it. Then as long as you are new, you will be successful, perhaps for as much as six weeks.

The writers of the "futurist poetry" that magazine readers are offered nowadays have evidently laid these counsels to heart.

Professor Phillimore, M.A., of Glasgow University gave a lecture recently on "The Nemesis of the Reformation" which the *Catholic Times* summarizes:

"The reformers disowned the whole principle of asceticism as contrary to human nature," we read, "and, therefore, adopted what was, in fact, if not in profession, their highest rule of life: the natural law of the natural man. What was the result of this? It was the celibacy of the clergy that had saved the Catholic Church in France at the time of the French Revolution and that had given it its strength in the struggles of more recent date. The sacrifices made by the clergy in these struggles would never have been made had they to consider wives and families. Take the Oxford movement: why have there been so many backsliders in that movement? It is simply because the married men thought of their families. This caused them to turn back and leave a fatal legacy which has weighed upon the High Church ever since. Dealing with the boasted superiority of the northern over the Latin races, or of Protestants in general over Catholics, the Professor pointed out the futility of the efforts to crush the Catholic Church. Froude regarded Sadowa as the finishing blow of Catholicism: had Froude been alive to-day how would he have regarded the strong Catholic party in Germany and the steady growth of Catholicism in Holland? And if he were to look at the Lutheran parts of Germany, what would he find? He would find that the pure Teuton, the unsophisticated Teuton, had surrendered himself to the influence of two philosophers, Nietzsche and Oscar Wilde—one the representative of doctrines of pure anarchy and the other of doctrines of dilettantism. The pure northern nations then seemed to have abandoned themselves to very doubtful guides, and the Anglo-Saxon race was characterized by a never-failing crop of freaks and absurdities such as could never find a permanent footing in any part of southern Europe. Froude and Co. said that the Church in the sixteenth century hated intellect, and that was why the Reformation and the Renaissance went hand in hand throughout Europe. There was no more fundamental falsehood than that. It had been proved again and again that in the countries where the Renaissance of art, science and philosophy thrived the 'Reformation' did not thrive. As for the charge of obscurantism, on which side lay now the love of light and the clinging to darkness? At the present time, in the field of history, they found Catholics everywhere courting enquiry, promoting research. The lecturer quoted many instances to show how scientific research, even by non-Catholics, produced remarkable confirmation of the Catholic claims."

#### BOOKS RECEIVED

##### **Senziger Brothers, New York:**

From the Sepulchre to the Throne. By Madame Cecilia. \$1.75; Polly Day's Island. By Isabel J. Roberts. \$0.85.

##### **Catholic Publishing Co., Huntington, Ind.:**

Father Smith Instructs Jackson. By Rev. J. F. Noll.

##### **Houghton Mifflin Co., Boston:**

Elizabeth and Mary Stuart. By Frank Arthur Mumby. \$3.00.

##### **Frederick Pustet, New York:**

Ordo Divini Officii Recitandi Missæque Celebrandæ pro Anno Domini MCMXV. \$0.50.

##### **Frederick A. Stokes Co., New York:**

America Through the Spectacles of an Oriental Diplomat. By Wu Tingfang, LL.D. \$1.60.

## EDUCATION

## Was There a Conspiracy?

More than once AMERICA has had occasion to speak of certain pernicious consequences likely to result from the efforts of private organizations to exert something very like a monopoly in educational work. One of these, whose methods and aims we have criticized, is the American Medical Association. This body, an excellent one so long as it keeps within the limits of its original and proper purpose, appears, in the past few years, to have arrogated to itself, through its Council of Education, the authority to determine what medical colleges in the United States are to exist and what colleges are to be forced to close their doors. In an editorial, which appeared in the official journal of the Association in 1913, it was affirmed that three of the medical schools hitherto maintained in the city of Chicago were not needed and these should not be permitted longer to hold classes. Bennett Medical College is one of these three, and a deliberate and contemptible effort appears to have been made, a while ago, to create a sentiment against that school calculated to promote the designs of the Association's Council of Education.

In the issue of the *American Medical Association Journal* of February last, just before the meeting of the Council of Education of the organization, an article appeared in which certain grave charges were made against the Bennett School. The institution was declared to be a "commercial" school, one, that is, conducted mainly for gainful purposes; it was stated that the school was only nominally affiliated with Loyola, the Jesuit University of Chicago; and it was claimed that certain underhanded methods had just come to light showing that the school did not follow the established rules in admitting students, and that easy-going standards prevailed concerning the previous education credits required from matriculants. By strange coincidence the article in the *Medical Journal* was reproduced in one of Chicago's leading newspapers, the *Tribune*, on February 7.

The *Loyola Magazine*, the official publication of the Loyola University, in its March number of the current year, presents a reply to these charges and the article is one which, in the name of honesty and fairness, makes an explanation imperative from those responsible for the utterances of the *Medical Journal*. The answer is definite and sweeping, and the implication of unfair, insincere and dishonest methods which it brings home to the *Journal's* critic is so pointed that one stands amazed at the processes permitted by men connected with an organization hitherto so universally esteemed.

The *Loyola Magazine* article offers, first of all, a statement signed by fourteen reputable physicians of Chicago in which there is flat denial of the charge of "commercialism."

We desire to state that the officials and council of this institution [Bennett Medical School] have done everything in their power to live up to the requirements of the Educational Council of the American Medical Association; and every dollar that has been received has been used for legitimate educational purposes. The charges of "commercialism" are not true, for no officer nor stockholder has ever received one penny in dividends or salary during the entire forty-five years of the school's existence.

There is, secondly, a personal statement from the Rev. Henry S. Spalding, S.J., the Regent of the Bennett Medical School, in which with equal plainness it is affirmed that, so far from its being true that the Medical School is merely nominally affiliated with the Loyola University, this institution is absolutely responsible for all students received in the Medical School. At the beginning of the fall term of 1913 this arrangement was made and a regularly accredited member of the University faculty took charge of all entrance

credits so that this responsibility might be made effective. Father Spalding, to whom the charge was assigned, is a man with more than twenty years experience with college work and thoroughly acquainted with the routine and requirements of college entrance standards. He thus describes the manner in which he fulfilled the duty devolving upon him:

I left this matter to the judgment of no one. Personally I examined the credits, not only of every new student, but of every regular student now enrolled at the Bennett Medical College. The United States Bureau of Education has published an official list of the accredited high schools of every state in the country. Not only was this list consulted, but a letter was sent back to the principals and a direct reply received, so that the students could not possibly deceive the administration. I also accepted the results of examinations given by state or county superintendents of education. This is in accordance with the laws and regulations of the Illinois State Board of Health; to reject these credits would be an insult to the officials who represent the people of this and other states.

The answer to the third charge made in the *Medical Association Journal* is quite as conclusive as are the foregoing replies. A certain student—the *Loyola Magazine* openly affirms him to have been a spy sent out by the American Medical Association to play the game—without submitting the proper entrance credits required by the Association's rules, sought to obtain permission to matriculate in the Bennett School as a regular student. To achieve his purpose he clearly made use of underhanded and unfair methods. He had claimed to have almost an equivalent of a high school course, and, as is the usual custom where such a claim is put forward, this student was granted a card, admitting him to the classes, with the word "provisional" printed in large type thereon. The card indicated that he was held to prove his claim, within a fixed period of time, by passing a rigid examination to test his equivalent credits. During four months, approximately, he made the attempt to gain admittance into the Bennett Medical as a regularly qualified matriculate, but he failed in his endeavor. He was never admitted to the freshman class as a student in regular standing; he was never matriculated as a medical student. Yet it is upon this man's case that the third charge referred to is based.

Strange to say, the evidence proving the baselessness of the accusation was in the hands of the American Medical Association before the publication of the *Journal* containing the attack. This evidence was contained in the annual report to the Association of the names of new students admitted to the Bennett Medical. Dr. Herzog, the dean of that institution, had in person delivered the report to the Association's accredited representative. So plain do the facts appear that the *Loyola Magazine* affirms the evidence of the non-matriculation of the student in question to have been suppressed.

The whole story amazes one. Certainly the regent of the Bennett School is not presuming too much when he says, at the close of his own letter above referred to: "In the name of honesty and fairness in medical education I believe that the editors of the *American Medical Journal* should publish this entire letter and reply in the columns of their paper."

M. J. O'C.

## ECONOMICS

## Reduction of Railway Rates in Canada

The Canadian Railway Commission has ordered reductions in freight rates west of Winnipeg that will cost the railways some three million dollars a year. It is therefore assumed that the people will be some three million dollars a year richer. Supposing this to be so, it would amount to more than two dollars a head; and one might ask whether, for so small a sum, it was worth while to upset existing relations



at this time especially, when the condition of railways is far from satisfactory. But one must consider the vast difference between the question of railway freights and that of the tariff, to see that in reducing them much more is involved than the transferring of a sum of money from the treasury of the companies, who would have made good use of it, to the pockets of the people, who will probably waste it. In a reduction of the tariff on agricultural implements this would be, so far as the people are concerned, the only possible effect, that a buyer might get what would be equivalently a discount of five or ten per cent. on his machine. One can not say that it would result in one more machine being sold, and if one spreads the amount of the reduction over the years the machine will last, he sees that the value of the reduction to the buyer is insignificant enough. On the other hand, inasmuch as the reduction falls in a lump sum on the Canadian manufacturer, it is clear that it may cripple him in his business to the advantage of the American manufacturer. The reduction in railway rates works out differently. In the first place, with regard to it the grain grower takes the place of the manufacturer in the case of the tariff reduction. The reduction of say fifteen cents a hundred pounds mounts up to a considerable sum. Suppose he grows 20,000 bushels of wheat on a thousand acres, worth at the station \$15,000. The reduction in freight will be worth to him about \$200, that is to say  $1\frac{1}{3}$  per cent. of the value of his produce, an amount quite sufficient to make a difference between a small profit and a fair one. Moreover, he does not gain this saving only once for all. It repeats itself every shipment he makes. Lastly, it tends to react for the benefit of the road. The more profitably grain can be grown, the more of it will be grown, and so there will be more to be carried. Hence, assuming, as we must in reason, that the rate is a fair one, the road will maintain and even increase its revenue.

Another effect of the reduction of railway rates that will be felt more in Canada than elsewhere will be the diverting of much of the grain export business from the Atlantic to the Pacific. Up to the present time no possible reduction could have produced this result. The sea freights of ships going in ballast to Pacific ports—there could not be cargoes offering for all—to carry grain to Europe, would have eaten it up. The opening of the Panama Canal bids fair to change all this. As we have pointed out several times, the value of the canal to the Pacific Coast will consist, not so much in shortening distances between it and Atlantic and European ports, as in putting it on the great trade route of the northern hemisphere. If ships should have to go out of their way, as they do now, to reach the American Pacific Coast, the shortening of the distance would have but little effect. Once the canal is open, however, the trade route from Europe through the Mediterranean, the Suez Canal, the Indian and China Seas to Yokohama, will naturally extend round the world, and following the great circle from Yokohama to Panama, it will pass within easy distance of every Pacific Coast port from Prince Rupert to San Diego. For these the result will be analogous to that which would be seen if an inland town, hitherto reached by a branch railway, were to find itself on the trunk line. The ships following the new route will no longer wander away through empty seas to pick up a casual cargo on the Pacific Coast. They will be filled and emptied and filled again twice or thrice before reaching a Pacific port to exchange a part of their cargo for American produce. This will mean a minimum of sea freight; and when one considers that Pacific ports are open all the year round, while the lakes and the St. Lawrence are sealed for five months in the year, it will be necessary, if the production of food in the Canadian Northwest increases, as it surely will, to send a large part out by the Pacific, since the Lake route

is already taxed almost to its utmost capacity. A reasonable reduction in west-bound freights will bring about this result more surely, for when there is question of alternate routes, a mere fractional advantage has its effect in deciding the choice.

What will be the effect on trade between the Pacific Coast and interior points to the east? Ever since the railways were built the Pacific Coast has had this grievance, that its local trade has been impeded by high rates. The railways' answer was clear enough. The haul over the mountains is the most expensive on the line. As regards through trains to the East against this could be set the easier haul over the prairies, and so a reasonable average rate could be set. Moreover, the goods shipped through are of a high intrinsic value in comparison with their bulk; while with the products of the Coast, coal and timber, the reverse is the case. It was, therefore, impossible to haul a trainload of raw, dressed, or even manufactured timber from Vancouver to Calgary, from Seattle to Spokane, and return the cars empty, at a price that would be acceptable to shippers. Once the canal is open, the matter will arrange itself. The railways will have the choice between sending cars back empty, or with coast freight at a rate profitable to all concerned. In a word, they will have freight both ways, and this is the solution of a great many problems in the western roads. The action of the Railway Commission may seem a temporary injury to the roads. Eventually, however, they will find that by bringing about the timely organization of new business, it will have helped them not a little.

H. W.

#### NOTES AND COMMENTS

A generation "that knows not Joseph" seems possible, at least in the Church of England. An ingenious young person—we take the youth for granted—writes to a periodical of that denomination, asking information about "Verses on Various Occasions," by a certain John Henry Newman, a minister at Oxford during Victoria's reign! The periodical's editor remarks that the description is rather inadequate. We are glad to be able to agree with him for once.

Rt. Rev. Aelred Carlyle, O.S.B., Abbot-elect of Caldey, and founder of the community of convert monks, was ordained to the diaconate on Easter Monday at the Abbey of St. Benedict, Maredsous, Belgium. By special dispensation he is to receive the priesthood in June next and make his religious profession as a Benedictine, after which he will return to Caldey. It is expected that the monastery of Caldey will be raised to the canonical status of an abbey. The Holy See has granted a concession whereby religious may become choir monks without proceeding to the priesthood, which is invariably the custom with choir monks in the Benedictine Order.

The New York Committee for the Prevention of Blindness has a just grievance in the rejection by the Legislature of the Griffin-Thorn wood alcohol bill, which provided for the invariable use of a poison label on wood alcohol sold under any name or in any mixture, and forbade the employment of this poison in food or drink intended for the use of man. The bill was supported by many organizations whose only motive was the prevention of death or blindness consequent on the use of the alcohol. Since the rejection of the bill three deaths have been reported from the inadvertent drinking of claret and cordials containing the poison. Unfortunately this species of alcohol is often used by unscrupulous men to adulterate wines, cordials, bay rum, witch hazel, etc. The people stand in need of protection in this matter. The bill should have passed, especially since

the reasons why it was excluded from consideration in the Senate were entirely frivolous.

Professor Giacomo Boni, who discovered the "*Mundus*" or centre of ancient Rome, has distinguished himself again by finding the place where the vestal virgins preserved the corn used at marriage celebrations. The rite was considered symbolic of race betterment. As ages pass the form of superstition changes, not the superstition itself. In ancient times corn was connected with the improvement of men; in medieval times the stars and moon were connected therewith; now eugenics is connected with it. It is hard to say which deserves most contempt. Certainly eugenics is apt to be more criminal, but then, the name is so attractive. And that signifies a great deal to the reformers who have taken upon themselves the task of converting the world to their own standards of thought and action.

A book talked about in the Church of England because its author seems marked out for episcopal favor, rather than for any intrinsic merit, is, "With Eastern Merchandise," by the Rev. Francis E. Powell. The *Guardian* says that in it, "Mr. Powell expresses doubts as to Old Testament inspiration"; a dangerous assertion so long as the Church of England has no clear sense of what inspiration means. Accordingly Mr. Powell reproves the *Guardian* warmly, pointing out words in his book which, he maintains, falsify the *Guardian's* statement. When one considers that Mr. Powell's view of inspiration would be sufficient, if the Prayer-Book revision holds, to pass any candidate for orders in the Church of England, he has to acknowledge that, as a Church of England journal, the *Guardian* is too hard on him. Of course the Catholic Church would not mince matters, but would say outright that Mr. Powell denies inspiration flatly. But the Church of England is a very different thing from the Catholic Church.

It is significant that the London *Tablet* is gradually but decidedly verging towards Home Rule. Against the calumnies about Irish Catholics emanating from many of its former Tory associates, it presents in its issue of March 28 the views of three English Cardinals: Wiseman, English by position, Irish by blood; Manning, Irish partly in blood, wholly in sympathy; Newman, closely associated with Ireland, but looking at it through English though Catholic eyes. Wiseman found the "Irish peasant more of a gentleman than one who is merely born and bred so. There is in every man of them, wherever you go, a warmth and expansion of heart, which is totally different from what you find in any other country," and "a sort of natural gentleness of expression which belongs most markedly to a moral people." Manning pronounced the Irish people, "the most profoundly Christian and most energetically Catholic on the face of the earth. . . . I hope you will see the noontide when they will be readmitted to the making of their own souls, and as far as possible, to the making of their own laws." Newman was convinced of a like development, even on larger lines, for he knew them as "not only a Catholic people, but a people of great natural abilities, keen-witted, original and subtle." Considering the *Tablet's* political antecedents its present attitude does credit to its Catholic instinct.

In a recent lecture to the League for Political Education Judge Mary Bartelme, of Chicago, said many things worthy of notice, some for their homely wisdom, others for a very different but equally evident reason. In her experience a great deal of the crime amongst children is remotely due to "greedy, cruel, immoral or indifferent parents." The Judge supports her assertion by facts which cannot be contravened. Her remedy for present conditions, however, does not commend itself either for tact or utility. It is contained in this sentence:

"Parents must be taught English if they are to look after their children properly." This was followed by an assertion about the morals of Polish and Bohemian families which aroused the ire of a Polish lady present. The lady protested and the Judge was uncomfortable for some minutes. Who would not be if asked: "Do you mean to say that there will be no more immorality when people speak English?" Needless to say Miss Bartelme's trust in the moral power of the English language is altogether misplaced. Otherwise it would be impossible to explain the immorality amongst children of native-born Americans and the ease with which the same kind of parents lessen their children's chances for virtue by divorce.

Of the protests issued against Nathan none is more striking than the following:

The Board of Directors of the Knights of Columbus, in behalf of the members of the Order and of Catholics everywhere, desire to record their deep sense of indignation at the affront offered to Catholics by the appointment as Commissioner of the Italian Government to the Panama-Pacific Exposition, of ex-Mayor Nathan of Rome who is a notorious anti-Catholic bigot, a rabid Socialist and representative of the propagandists of Italian Socialism; a man who has publicly and officially offered the most flagrant insults to the present head of the Catholic Church in the person of Pope Pius X and whose whole public career has been one continuous proof of his unworthiness to represent any country upon such a mission. We do not object to him on account of his race or religion, but because of his obvious unfitness for a post that is one "of diplomacy, of social amenities, of governmental representation." We most earnestly deprecate and protest against the appointment or acceptance of such a man as the representative of Catholic Italy and as the bearer of her fraternal message to our great Republic and her sister nations at the great Exposition. In the name of a people and a nation who love freedom of religious worship and religious toleration, as citizens of a Republic of law and order, we deplore and resent the insult implied by this appointment of Mr. Nathan, an enemy of social order and religious freedom.

Educators who are interested in the moral welfare of the children committed to their care would do well to ponder these words of ex-President Taft:

The pursuit of education in sex hygiene is full of danger if carried on in general public schools. The sharp, pointed, and summary advice of mothers to daughters, of fathers to sons, of a medical professor to students in a college upon such a subject is of course wise; but any benefit that may be derived from frightening students by dwelling upon the details of the dreadful punishment of vice is too often offset by awakening a curiosity and interest that might not be developed so early, and is too likely to set the thoughts of those whose benefit is at stake in a direction that will neither elevate their conversation with their fellows nor make more clean their mental habit. They will learn all that is wise for them to learn through the natural communications of their parents and their family medical advisers. I deny that the so-called prudishness and the avoidance of nasty subjects in the last generation have ever blinded any substantial number of girls and boys to the wickedness of vice or made them easier victims of temptation. It has generally been possible for them to recognize sin and to know that they ought to avoid it without leading them into an atmosphere which they can hardly breathe without polluted suggestion.

The moving cause of this grotesque and dangerous addition to the curriculum in education is the view that the sins of the individual are not his, but those of society, and that society, by giving him knowledge of evil, will give him or her a panoply against its temptations. I cannot think the small amount of possible good can make up for the great dangers of this experiment. The well known lines of Pope are as true to-day as when he wrote:

"Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

This is sane doctrine to which schoolmasters cannot give too firm an assent.